

The American Friend

Old Series
Vol. XXXVII. No. 15

APRIL 10, 1930

New Series
Vol. XVIII. No. 15

Renewing Old Loyalties

AN EDITORIAL

Sketches From Geneva

EDITH E. OSBURN

Among Our Sister Republics

CHARLES THOMSON

On British Rule in India

DAVID M. EDWARDS

Message of the Later Isaiah

JOHN R. WEBB



ON THE HORIZON OF THE CHRISTIAN CHURCH

COLLEGES CONCERNED WITH RACE RELATIONS

Those who have not been keeping in close touch with developments in the South will be surprised to learn that no fewer than sixty colleges are now giving courses on race relations, either by that name or in connection with the work in the social sciences. The Commission on Interracial Cooperation, with headquarters in Atlanta, which is responsible for these figures, is a body of white and Negro leaders who are jointly seeking to secure a better understanding between the races and larger opportunities for the Negro. In addition to the regular curriculum courses, there are also frequent speakers in many institutions on race relations, some of whom have addressed as many as ten thousand students in a single year. Voluntary discussion groups on the subject are also being organized frequently, especially by the student Christian Associations. Annual prizes for the best essay on "Justice in Race Relations," written by a college student, are also offered by the Commission on Interracial Cooperation.

PHILIPPINE INDEPENDENCE CONSIDERED

Kirby Page, editor of *The World Tomorrow*, who is now on a trip around the world, has recently written a very interesting description of conditions in the Philippine Islands. He says: "Much of our time has been spent in discussing the question of Filipino independence and in attempting to evaluate the evidence as to their readiness for self-government. One major conclusion is inescapable: the Filipinos are far better prepared for independence than are the peoples of India, Egypt, Iraq or Syria, and indeed than the citizens of numerous sovereign nations. Some forty to sixty per cent of the Filipinos are literate, a much higher proportion than in many autonomous countries. The number of qualified voters who go to the polls runs as high as eighty to ninety per cent. For fifteen years the municipal and provincial governments have been manned almost entirely by Filipinos, while the national legislature exercises extraordinarily wide powers. The judiciary is composed predominantly of Filipinos and maintains a high standard of integrity and ability, although a few judges have not been above reproach. Graft and bribery are widely prevalent and many officials are inefficient. Ninety per cent of the retail business of the islands is done by foreigners. Two-thirds of the children of school age are not attending school at all. Adult education reaches only relatively few and the circulation of newspapers and books is limited. The people speak numerous dialects and do not have a common language, although English and Spanish is understood by a considerable proportion of the population."

ATTENTION TO RELIEF OF UNEMPLOYED

The churches are strongly urged to give prompt attention to the relief of the unemployed, and Sunday, April 27, is suggested as a day for special emphasis on the problem in the pulpits of the country by the Federal Council of the Churches of Christ in America, according to a statement officially approved by its Administrative Committee and made public by Worth M. Tippy, Executive Secretary of the Commission on the Church and Social Service. Suggestions of practical steps which can be taken by pastors and local churches are made, including the increase of contributions to the social agencies responsible for relieving the families of the unemployed, and also efforts by pastors to secure part-time jobs which will help to tide over the unemployed until regular work comes. Concerning the immediate steps which can be taken to help the unemployed and the designation of April 27 as a special day for considering the problem, the statement of the Federal Council says: "We urge communities and private organizations,

churches and ministers to assist in the relief of the thousands in our cities now destitute as a result of their inability to obtain employment. This can be done in two ways: first, ministers should urge an increase of subscriptions to the social agencies to carry their unusual burdens at this time; and second, ask their congregations to find or create part-time jobs, such as cleaning and repair work in houses and business places, which will help to tide over the unemployed until regular work opens. The address of some free employment bureau should be announced and a committee appointed to help find jobs. We suggest to the churches that special attention be given to the problem of unemployment in the services on April 27." As measures for dealing with the long-time aspects of unemployment the statement says: "During the next few years, as a means of alleviating this problem, we urge: (1) The collection and publication at frequent intervals of adequate statistics on the extent of unemployment. (2) The development of a comprehensive system of national, state and city employment agencies efficiently staffed. (3) The long-range planning of public works, to be undertaken during periods of depression." Looking to the ultimate solution of the whole problem of unemployment, the Federal Council further adds: "These immediate measures will not solve the whole problem of unemployment. This problem waits for its solution upon measures of more far-reaching significance, among which unemployment insurance, the more equitable distribution of wealth and consequent increase of the buying power of the masses, and the shortening of the work day and week are suggested as measures which must receive increasingly the attention of thoughtful and socially-minded people."

FILIPINO WOMEN SEEK INDEPENDENCE

The Filipino woman holds the key and manages the family purse. She is the family banker. So says Mrs. Camilo Osias, wife of the Resident Commissioner from the Philippines, now residing in Washington, D. C. "Filipino women are joining their voices in appealing to the American people to allow us to lead an independent existence. Independence and the training of our children for a free country are very close to the hearts of our women." The Filipino woman is making a great success of social welfare and club work. Her status has been enlarged as a result of advanced education and the new freedom granted her sex. Filipino women have been in the ranks of the professions years before some other countries. There are women lawyers, dentists, pharmacists and doctors in Manila. The wife holds a high position in the family. Mrs. Osias, prior to her coming to Washington, was president of the Y. W. C. A. in Manila. Miss Kate Boyd of Germantown, Pennsylvania, leaves early in May for Manila, where she will be executive secretary of the Association there. Her family home is Chambersburg, Pennsylvania.

RESEARCH PROFESSORSHIP AT UNION SEMINARY

Union Theological Seminary, New York, has recently established a research professorship in applied theology. Dr. William Adams Brown, for many years professor of systematic theology, has been appointed to the chair. He will devote his time mainly to a study of theological education, which is being carried on by the Institute of Social and Religious Research. Dr. Brown is chairman of this department, president of the Religious Education Association and chairman of the Commission on the Task and Administration of Home Missions for the forthcoming Home Missions Congress, as well as a member of the continuation committees of the Stockholm and Lausanne world conferences.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXVII. No. 15.

APRIL 10, 1930

New Series
Vol. XVIII. No. 15.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Renewing Old Loyalties

NOT long ago a friend told us of an interesting experience he had recently had. He attended a big football game in which one of the teams represented his old university. In his university life, twenty years in the past and three thousand miles away, he had frequented the fields of intercollegiate rivalry, sharing the pangs of defeat or joining in the triumph of victory. But time and distance and intervening interests had done their work, and as a result he could read on the sports page, with scarcely a flicker of emotion, the reports of games in which his university had participated. It was only with a casual interest, therefore, when his alma mater invaded the East for a game with his own State University team that he found himself among the spectators. The whistle blew and the game was on. Presently he sensed the old fire of enthusiasm smouldering within him. Forgetting his new and natural allegiance to the team representing his State, he found himself "pulling" for his old university. The game was hotly contested and before long he was cheering the Blue and Gold with all the abandon of former days. His old loyalty had been renewed.

Insistently this incident recurs to us. Is it not eloquent with implications outside the realm of college loyalty? Is it not a true picture of our common experience? In our youth we are impressionable and full of enthusiasm for the causes that awaken our loyalty. Our emotions are easily stirred—our hearts throb with something of the crusading spirit. As we grow older and the cares of life crowd upon us our enthusiasm is apt to cool a bit. We do not renounce our old loyalties—we just drift farther away from them until they cease to be vital to us.

This experience of the individual is often the experience of a generation or period. In many respects we believe it to be true of the present day. It is always difficult to characterize the time in which one is living, but we venture to say that one true characterization of our period is that it is weak in respect to abiding loyalties. We are speeding along so fast on the road of presumed progress that we are inclined to be impatient of the past. Science and invention have worked so marvelously to create for us a new world of things, that we are prone to build up a new system of morals and religion to match it. Wishing to be smart and sophisticated, we deprecate time-honored sanctions and discard them indiscriminately. We slough off our old loyalties without finding their moral equivalent.

What is true of an individual and a generation may also be true of a group or organization. Church

history, for example, is little else than an endless story, with unlimited variations, of the weakening of old loyalties in one generation and the renewal of those loyalties in another. The Society of Friends arose only because the old loyalties of primitive, personal Christianity had been lost in the fogs of dogma and in the maze of ecclesiasticism. The history of the Society of Friends, in turn, has been a varying story of old loyalties forgotten and renewed. The symptoms are so confusing that we shall not attempt to diagnose our present situation, but a few observations may be illuminating.

When in Philadelphia a few weeks ago, we took dinner one evening with a small group of men whose lives have recently been revolutionized through a very definite Christian experience. As they talked quietly but glowingly of how the living Christ had become their intimate companion, it was evident that their whole outlook upon life had been changed. And what they themselves have experienced, they are eagerly trying to help bring to others, as man to man. Apparently theirs is an immediate, mystical experience, very similar to the experience that sent out over England our early "Publishers of Truth" in the Seventeenth Century. The thing that caused us to pause and reflect was the fact that three of these men were birthright Friends, members of representative and even prominent Friends' families, who had not found within the Society of Friends that which spoke to their condition. We do not say they could not have found it—the fact remains that they did not. It was through an independent and outside movement that they found their rich experience.

Significantly enough, we went from this dinner to an evening meeting in which, as we entered, Rufus Jones was appealing for a renewed vision, a rebirth of concern, that would enable Friends to meet the present world chaos in religion. He said that the Society of Friends could run on in low gear for a long time, perhaps, but that we are face to face with a situation which demands more than low gear Christian experience. "I want," he exclaimed, "to see an infusion of high-powered Quaker virus poured into the veins of our Society." In short he was urging the renewing of old loyalties.

There is a stirring in the tops of the mulberry trees which indicates that this concern is becoming general. Last week we announced the appointment by the Five Years Meeting of Errol T. Elliott to give his time and talents to the task of deepening the spiritual life of our membership. The American Friends Service Committee seeks the same end by

bringing fresh vision and stimulated purpose to American Quakerism.

It is toward the fulfillment of this concern that Henry T. Hodgkin has cast his lot among us as Director of "Pendle Hill," whose very name carries its own declaration of purpose and objective. If we are to keep our loyalties keen and our wills strong we must have prophets. We need a rebirth of Christian conviction and Quaker concern, matched by spiritual and intellectual equipment that will enable us to speak helpfully to modern conditions. This, in a word, is the kind of contribution which the new school aspires to make as it radiates its influence among American Friends. It should contribute largely toward stimulating vital loyalties that are half dormant.

There are two considerations to be kept in mind in the attempt to renew old loyalties. In the first place, it is not desirable, even if it were possible, to renew and reproduce the conditions which formed the framework of our early enthusiasm. As adults we may be strengthened by renewing in our minds the Christian influences thrown around us in our childhood homes and communities but that does not mean that we would wish to go back to all the physical, nor even to all the religious and social conditions of those earlier days. We can't turn back the hands of the clock and we do not want to do it. It is equally undesirable to think of renewing spiritual loyalties in terms of bygone shibboleths and methods. Generations after Israel had been disciplined and taught in the wilderness about Sinai, a disheartened

prophet went out alone into the waste places, probably into that same region, to seek renewed strength and courage. Try as he would, however, he could not find the voice of his Lord in the whirlwind and the fire as Israel had found it of old. It was through the still small Voice that spiritual refreshing came to Elijah. It is faith and fervor that we would revive and not their trappings of past days. The renewal of our friend's loyalty to his old university had to do, not with the old campus and the old buildings, not with the old courses of instruction which he knew—they are gone not to return. It had to do with the refreshed memory of what his university life had meant to him and renewed devotion to it as an ideal.

In the second place, merely talking about old loyalties does not renew them. Our friend could have talked and read about reviving old college enthusiasm without having felt a single thrill of it. Only when he came again into the presence of his university, as represented by its men, and that too, on the field of conflict, did his spirit rise to the new occasion. Old loyalties are not renewed by observation. They are grounded in personal experience and devotion. Literally, enthusiasm means "in God." Spiritual loyalty is not something to be put on from the outside—it must well up within us from the springs of divine life. If we would renew our loyalties we must come into the presence of the living Christ and share his passion as he seeks to make himself known and felt by men.

Message of the Later Isaiah

BY JOHN R. WEBB

A Paper Read March 31st before the Richmond Ministerial Association

AT THE crossroads of Hebrew history and of the religious movements of the age, stands this notable seer of the exile. Cheered by his visions and the mighty music of his speech, the suffering remnant returned from Babylon to build again the house of God at Jerusalem amid poverty and in the face of unspeakable dangers. Of the prophet himself we know nothing save what we can deduce from his message. Possibly, he lived in Babylon and returned to Jerusalem before the prophecies were completed, which may account for the change of tone in the later chapters. To distinguish him from Isaiah ben Amoz, the statesman among the prophets in the kingdom of Judah during the second half of the eighth century, B.C., he has been called the "Later Isaiah," "Second Isaiah," "Isaiah of Babylon," and the "Unknown Prophet of the Exile." No clue, however, to his name has been found in this collection of poems "too long to be placed among the Minor Prophets, so a place was found for them at the end of Isaiah." A recent writer has said of him:

"Perhaps in breadth of view and in liberality of spirit Isaiah of Babylon has touched the highest point to which religion can rise. At any rate, his spirit belongs to the ages, for he will be found to be as progressive in all ages as the youngest member of any group of rebels. What became of Isaiah, what he did later on, what his real name was, and where he died—all this would be interesting could we know it. But such facts of his life matter little. He discharged his duty according to one of the loftiest visions it has ever been given to a prophet to behold. He was the savior of his people and

the light for all future ages. Having performed a work of this magnitude, he can well afford to remain anonymous."

THE TWO-FOLD PROBLEM

The point of view is that of the Babylonian exile, and the prophet is living among and speaking to the Jews in captivity, but his vision ranges from Abraham to Christ. The form of the prophecy is dramatic but the scenes and the speakers are not definitely marked off. The immediate problem is both political and spiritual. There is, first of all, the deliverance of Israel from Babylon to which are attached questions as Yahweh's omnipotence, faithfulness and grace, the meaning of Cyrus and the condition of the Babylonian Empire. Then, there is the larger problem of Israel's spiritual readiness for the freedom and the destiny to which they were to be led through the open gates of their prison house. Yahweh is the protagonist of history. He made a great nation from Abraham and he can make a great nation out of the feeble remnant of Judah. He saved Israel out of Egypt and he can also redeem them now from Babylon. Israel is only his servant and witness, while Cyrus of Persia is his tool and agent. He has chosen them for his service to bear his salvation to the ends of the earth, and this he will do for his own name's sake as the expression of his righteous character. These are the themes that repeatedly occur in the exquisite lyric songs of this prophet of the restoration.

The prophecies found in these twenty-seven chapters are

psalms sharing the characteristics of all Hebrew poetry. Each is complete in itself and yet clearly related to the others both in content and literary form. "Their nobility of theme," writes Charles Foster Kent, "their breadth of outlook, their wealth of rich and glowing figures, and their finished literary character give them an incontestable place among the greatest writings of the Old Testament." They are grouped into three cycles which apparently represent the prophet's thinking during succeeding periods. He interprets the nation's past, present, and future in its vital relation to the universal life of humanity and declares that Israel is destined to be a prophet nation and to reveal Yahweh's character to all mankind. His aim was clearly "to encourage his despondent people, to show them the deeper meaning of their present afflictions, to open their eyes to Yahweh's gracious purpose, to give the entire race a goal for which to live and strive, and, above all, to arouse them to effective action." The crowning element in such an ideal is the awakened civic conscience, the commutation of ceremony into social service, and the universalizing of righteousness. "Such a message is the surest evidence of divine inspiration and the surest fulfilment of the eternal divine purpose of reconstruction."

THE MAJESTIC SOVEREIGN

A marvelous picture of the incomparable greatness of Yahweh takes form as the prophet sets forth the Deliverer of his people. He is above all; without beginning or end; unchanging and incomprehensible. There is no God beside him, the Creator and Sustainer of the universe who knows the past, predicts the future and controls the march of events. Man, in his flesh, is as the summer grass, but Yahweh is at once both the sovereign of the universe and the gentle and tender shepherd of his earthly children. To them of the exile, he was already a Name and an Experience, the Righteous One who made good his promises, and they were waiting for his Word "more than they who wait for the morning". Grace comes to men by way of the heart, and before he displays his providences, Yahweh will speak in the power and evidence of his grace. The note of comfort and of courage is followed by an appeal to prepare the way for him in the desert that his glory might be revealed. "Raise your voice loudly, O herald of happiness to Jerusalem, raise it fearlessly and tell to the towns of Judah, here is your God coming in power and maintaining mightily his cause!"

The saintly meditative broodings of one whose mind and heart have long dwelt upon the past history and the future destiny of his people are here unfolded with fervent intensity. He dwells on the nature and character of Yahweh, his power and goodness and personal urgency on behalf of Israel, his divine plan of human redemption which would include the service of his chosen people as they learned to respond readily to his revealed will. "Beneath every religious truth," writes George Adam Smith, "is the unity of God." He further adds: "Behind every great movement is the personal initiative and urgency of God. And revelation is, in its essence, not the mere publication of truths about God, but the personal presence and communication to men of God himself." A conviction of the character of God and a resting upon that alone for salvation is true religion. This true, consistent God has a great purpose which he has revealed of old to his people and to which he remains forever faithful. Yahweh of Israel is God because he alone by his prophets claims facts as they stand as his own deeds, and announces what shall become of them. He lifts their religious sense to himself and his purpose as the one secret and motive of all history.

With fine irony the prophet exhibits the infatuation of idol-makers and idol-worshippers, showing that while the idols are senseless blocks and less than nothing, Yahweh is Lord of the world and controls all things. He who fashions a god has merely cast a useless image. Men, getting satisfaction in worship from wood that burns to ashes, are too perverted to

save themselves by reflecting that their support is a delusion. Man-made idols have to be carried, but Yahweh is a living and a lifting God; a strong unfailing God who carries and who saves. Thus the prophet clearly differentiates between those who try to carry their religion and those who are allowing God to carry them. A living, a loving and a lifting God would wean them from trust in idols and their present affliction is but a part of that training which is essential before they can perform their task as Yahweh's servant.

LIFE AMONG THE EXILES

In his History of the Jews, Graetz describes prevailing conditions among these exiles at Babylon. Here were a part of the descendants of the Ten Tribes and those of the Southern Kingdom of Judah now together bearing the God-conquering name of Israel. Race consciousness expressed itself in self-confidence and race pride. They had brought with them a rich, brilliant and manifold literature which became a power that taught, ennobled and rejuvenated them. Repentance followed, and four days in the year were set apart as days of mourning. "Disciples of Jeremiah and Ezekiel, who had so thoroughly absorbed the spirit of their literature that their own souls were brought into harmony with it, now produced fruitful thoughts of their own, clothed in elegant forms. An apparently inexhaustible fountain of poetry flowed once more in a strange land, in the very midst of the sufferings of captivity. New psalms, maxims of wisdom and prophetic discourses followed each other in rapid succession."

Probably the books of Psalms, Proverbs, and Job in their present form were the result of this new literary activity. But, on the other hand, some of the most distinguished families among the Judeans adhered to their old abominations, and in addition adopted many of the errors of their heathen neighbors. The giant capital Babylon and the vast Chaldean empire exercised a magic charm, tempting them into imitating the Chaldean customs, and giving them opportunity to develop their talents. "In a luxurious country wealth produces luxury, and the rich Judeans, imitating the effeminate life of the Babylonians, began to profess their idolatrous beliefs. So completely did many identify themselves with them that they forgot Judah and Jerusalem which until lately had been the goal of their desires. They could not bear to think of their return; they wished to become Babylonians, and looked with contempt upon the fanatical lovers of their own land."

The first great task of the prophet was to rationalize the sufferings of Israel. To him these sufferings were the natural result of the great role which Yahweh had assigned to her among the nations. He has a work for her to do for Him. She is his servant called to witness to his glory in the heathen world. While the prophet takes it for granted that Jerusalem will be rebuilt, he advocates a world-view which makes the return only an incident in the larger destiny of his nation. He seems to advocate a view that would make Jerusalem only a point of emanation for that world-leavening spiritual force which would be the new Israel. But particularly, he is seeking to recall all Israel to a renewed trust in Yahweh and in his power to save them.

(To be continued)

Dream On

There are little dreams that great men have—

Little dreams for men;

And there are great, great dreams that little ones

May tell to them, and then

The little dreams have glory new

And spring to make great dreams come true.

Oh, let us dream—for dreaming so,

Dreams great and small are sure to grow.

FLORENCE GLORIA CRAWFORD.

San Francisco, California.

From Our London Correspondent

Letters of Observation and Comment

ONE OF the most useful men in England is B. Seeborn Rowntree, Quaker manufacturer. Not in the political arena does Mr. Rowntree exercise his serviceable activities but in connection with the great chocolate works which he manages and in his wide interest as a private citizen in all great questions of the day. It is safe to say—although it is a daring utterance—that if all industries in England were conducted as is his cocoa industry there would be but a fraction of the unemployment that there is in England today. The wide scope of Mr. Rowntree's interest is illustrated by his letter in *The Times* recently in which he attacked the widespread evil of betting, placing it as a close second in its evil results to the evil of intemperance. He says: "With British industry in its present condition we cannot afford to tolerate, still less to strengthen, influences that sap the industrial efficiency of the nation. Work, thought, determination and concentration are absolutely essential if we would win through to prosperity, and we should regard with the gravest misgivings any factor that tends to weaken these qualities."

A PRICELESS CARGO

London is a "double Mecca" during these weeks. First, the eyes of peace lovers and the feet of hosts of them are turned Londonward because of the Five Power Naval Conference; and the second attraction is the Italian Art Exhibit which began on January first. This is the third successive year that London has been an art Mecca. In 1927 and 1929 there were exhibitions of Flemish and Dutch Art at the Royal Academy, enjoying an almost overwhelming popularity. It is estimated that a half million people will have visited the Italian exhibit by the closing day, March 20th. Impressive as is this number, the places from which the people come is more impressive. Almost every country in the world—certainly every country in Europe—has had delegations in attendance. There have been delegations from New York City, Philadelphia, Washington, Chicago, Detroit and many other cities, including San Francisco and other remote western points. The name "Italian Art Exhibit," is a correct designation, even though only about fifty per cent of the pictures were lent from Italy. Thirty percent of them are lent by private owners in England and the remainder from other foreign countries, some from America.

Immediately upon the closing of the exhibition the pictures will be packed and returned. Those from Italy will be

conveyed by the *Leonardo da Vinci*, the same vessel that brought them to London. The value of the "cargo" is estimated at \$70,000,000, although these great masterpieces of art are really priceless.

"WHY BRING THAT UP?"

In both Houses of Parliament the other day, through questions propounded to the Government, an ancient matter was revived. It seems that back in the early part of the last century several of the southern states, in order to finance public improvement enterprises, borrowed of British citizens (not from the British Government) large sums of money, the funds being subscribed by large numbers of people. Mississippi alone between the years of 1831 and 1838 borrowed \$7,000,000, securing the loans by bonds made payable in sterling in London. Afterward these loans were repudiated. This all happened before the Civil war and cannot be in any way connected with that event.

The questions raised in Parliament had as their point the feasibility of an attempt to collect. It was suggested that the liquidation of these debts, now, figuring them at compound interest, would assist materially in offsetting the debt of Great Britain to the United States. This was denied on the grounds that the latter was a matter between the governments of the two countries, while the former was a debt to private citizens. In the discussion someone suggested that inasmuch as the dove of peace was finding it difficult to secure an alighting place at St. James Palace, this was an inopportune time to raise the issue.

THEOLOGICAL FIDDLING

There was a gathering of bishops and clergy of the Church of England at Kings College the other day that gives one who believes that religion is not a matter of theology but of life some cause to pause and reflect. Apparently there is a considerable variety of opinion as to the communion, or as it is referred to, the Eucharist Doctrine. The situation, according to the call for the conference, is set forth in the phrases: can there be agreement in Eucharistic doctrine on the basis of a formula of concord that "there is a Real Presence of Christ in the Eucharist which, though it eludes definition and baffles analysis, is not material." It was stated that what was needed was a "philosophy of sacramentalism." The discussions were informal and private. They were, it was said, friendly throughout. A later meeting was planned.

One's mind starts on a journey back through Church history and the history of doctrine, visualizing councils and controversies, persecution and heresy-hunting and the slow emergence of statement of doctrine; but one fails to connect any of this with real religion, whether it pertains to the establishing of the Kingdom in a human heart or on the earth. Philosophy has its place and theology has its place, and the latter being the former applied to the area of relationship of man to God; but for councils to waste their time in attempting to create uniformity of conception on such a doctrine, as though to do so was of importance to the Kingdom of God, is in the same category as Nero's fiddling while Rome burned.

FRIENDSHIP NEVER FAILS

Anchored at Charing Cross Pier is a vessel known as *The Friendship*. This is the home of the Company of Friendly Adventurers. The work of this group of people is to conduct voyages and journeys for children. The purpose is to take a shipload of the children of one nationality on a trip to some other country, having arranged ahead for them to meet and play with the children of the country visited. This year it is planned to take some 4000 English children to visit in Germany, making the castles of that country the principal objective. Three of these have been placed at the disposal of the managers of the enterprise by the German authorities. Here English and German children will live together, mingling in their everyday life, enjoying each other's games and becoming well acquainted. The other day M. Briand, the great French Minister of Foreign Affairs, visited the ship and manifested much interest in its proposed activities. He promised assistance and expressed a hope that France might be included in the scope of the activities. Doubtless this will be done. Next year it is planned to arrange for a visit to England by American, German and French children.

Small as is this enterprise, it contains much promise for the future. Indeed it and similar movements contain the future's only practical promise. It is gradually dawning upon the public mind that not much can be accomplished with the adult. The Bolshevik government of the U. S. S. R. has abandoned hope of converting this generation to communism and is putting on a tremendous campaign of education in which the teachings of Marx and Lenin form the main substance to the neglect of practical subjects.

The London Naval Conference is falling far short of what the peoples of the five countries expected and wanted, mainly because the men in charge were set in their mental processes and could do nothing new outside the ordinary

scope of their thinking. The other side of this picture is that if we neglect to educate the coming generation in the practical processes of peace, failing to give them an international mindedness to offset the unwholesome and exaggerated nationalism that predominates today, we can expect nothing better from them than can be secured from the present generation. Indeed we cannot expect as much for they will not have the memories of the horrors of war that are the possession of this generation.

And this warrants one in saying that if actual memories of the horror of war are no more efficacious than they seem to be, then to describe those horrors to the coming generation will be of less value. Not memories or imaginings of the horrors of war, but good will founded upon acquaintance and knowledge, and skill in the practical processes of peace, are required. But time passes quickly and the children of today will tomorrow be our leaders. DAVID M. EDWARDS.

GREENFIELD ACTIVITIES

The Book and Tract Committee of Greenfield, Indiana, Friends Meeting sponsored a missionary reading contest in which 27,778 pages of missionary literature were read. In the Junior Department, Hettie Hawkins led with 1,867 pages, while in the Adult Department, Jewel Andis and Mary Jessup each read 2,803 pages.

The church supper, social hour and program of the regular monthly business meeting was in charge of the Missionary Committee. A very pleasing program of Indian and Negro problems was presented. Mary Ruth Brown told of Friends work for the Indians and a group of Indian songs were sung by the young women of the church, with piano selections by Marjorie Bruner. Lucy Hill Binford spoke of the Negroes, referring to their artistic ability, their gifts in music, poetry and drama. Her talk was illustrated by poems read by Elizabeth Henby and a group of Negro Spirituals sung by the young men. Dr. Mary L. Bruner told of Friends work for Negroes.

Luella Dishman and Laura Coberly were hostesses for the Missionary Society. A summary of the study book, "From Jerusalem to Jerusalem," was given by the pastor, Eliezer Partington, who spoke of the significance of the Jerusalem Conference giving the setting with its 240 delegates and the personnel of its leaders. The contribution of women and the voice of labor were points emphasized. Ida Brooks began the book, "The Crowded Way," and discussed the benefit and the hindrance of the modern city and our debt to the immigrant. A missionary contest followed under the direction of Ethel Loudenback. The responses, while the hostesses served refreshments, were items of interest in mission work.

Christian Unity at Penney Farms

BY FRED L. RYON

THAT Christian unity is within the pale of the possible is assured by the words of our Lord when he prayed, "Keep through thine own name those whom thou hast given me, that they may be one, as we are."

Perhaps nowhere in the world has Christian unity reached so full maturity and met so large a degree of success as at the J. C. Penney Memorial Home Community at Penney Farms, Florida.

This field of experimental Christian unity includes not only the households of approximately one hundred retired ministers and other Christian workers but also the "farm community" which is an integral part of the "Holy Experiment" inaugurated here by Mr. J. C. Penney.

Some sixteen different religious denominations are worshipping together with an increasing degree of oneness. This seems the more wonderful when we remember that the religious community is composed largely of retired ministers and other Christian workers, all of whom have been for many years denominational leaders in their respective churches. Denominationalism was therefore as ineffaceably chiseled into their religious fibre as it could possibly be amongst any class of Christian people. Bearing these supposedly ineffaceable trademarks of distinctive denominationalism, these Christian leaders came from the east and from the west, from the north and from the south to form this unique, cosmopolitan, religious group. Thus, it will be seen there must needs be only the unification not of religious thought and practice but of the varied political and sectional differences as well.

That the habits, the customs and even the religious interpretations adhered to for a lifetime could not be thrust aside at a command of the will, became quickly apparent. It was found necessary therefore to search out a highway for Christian unity to travel, that would lead straight through the garden of diversity. That the measure and trend of individual minds were as variable as the bloom and the colorings of God's flowers we could not fail to discern. Becoming better acquainted with one another we were forced to admit, that regardless of religious persuasion, we were all equally the flowers of "God's own right hand planting." If, therefore, a common mold of Christian thought and interpretation is an absolute impossibility, then in no wise can it be essential to Christian unity.

While many of us might not be able to trace definitely the byways that led

to such a conclusion, I am sure there has been the dawning in all our minds that scriptural unity or oneness is not necessarily the conformity of personality and individuality, into one common universal type. Neither is it in the exact duplication of modes or methods or even uniformity of interpretation but rather in the oneness of a great universal religious objective.

That our attainment in Christian unity has been so largely successful in the J. C. Penney Memorial Home Community, is undoubtedly due to the exaltation of this common objective of a common Christian life and labor. This of course has been attended with increasing confidence in the integrity, devotion and consecration of each other to this supreme objective of the truly religious life and to its divine author.

Perhaps one of the greatest factors in bringing about this large degree of Christian unity at Penney Farms, is the general recognition of Christian unity as a thing of the Spirit. As there is "one Lord" there is also but "one faith" and "one baptism." Likewise there is but one Spirit and by this "one Spirit we are all baptized into one body." In the oneness of this Spirit we radiate, as the sun, our varied individual rays, which, vitalized by the power divine, are to be projected into "all the world." Therefore, we "endeavor to keep the unity of the Spirit in the bond of peace."

Perhaps it is too such a spiritual union that the prophets vision reaches, when he sees "a river, the streams whereof shall make glad the city of God." We know that the great rivers are formed by the gathering together of the scattered water sources. Through the little rivulets and rills these waters are marshalled into the mighty, onward sweeping river. Reaching the ocean it is deflected, some portion of it touching every part of "earth's remotest bound." Here is an illustration of unity in objective, with a diversity of operation.

As material things and spiritual things are alike controlled by the one almighty Lawgiver, it requires no stretch of the imagination to conceive that one law obtains in the two realms. Hence we may believe that the divine plan is to gather into one, all the springs of Christian faith and from that united force, radiate through individualities, the grace of our Lord Jesus Christ into "all the world."

I sincerely believe that the rapid unification of the varied Christian fellowships gathered at Penney Farms, has been due to our ability to discern the things of the Spirit as supremely greater

and infinitely more important than the things of the flesh "which profiteth little." We have learned to discern the Spirit of Christ in one another. Thus we seek to "know no man hereafter after the flesh but after the Spirit." It is only the things of the Spirit that are eternal.

Hence, it is no longer the inquiry amongst us, what is your church, its theology, its form of government or its ordinances; but rather the more searching inquiry, do you "bear in your body the marks of the Lord Jesus Christ?" "If any man have not the Spirit of Christ he is none of his."

Penney Farms, Florida.

VISITS CHERISHED BY NEW ENGLAND FRIENDS

The stormy month of March was a very stimulating one for New England Friends, for with it there came to our field three active missionaries, who spent busy days and nights traveling from Rhode Island to Maine and back again, visiting many meetings in a short space of time. Montclair E. Hoffman, bringing inspiration and information from Happy Grove and Jamaica, and Francis Philip and Susie Meek Frazier, from our own home field in the far West, received a heartfelt welcome wherever they went. For the former, Lyra T. Wolkins arranged a number of engagements, including Providence, Westerly, Lynn, Portland, Worcester, and a Round Table address in Cambridge. Montclair Hoffman's visit was not primarily for public work but for definite, personal effort to complete the needed endowment for Happy Grove School. That he was able to turn aside for these speaking engagements is a source of gratification to his many warm, personal friends, and we trust that the Budget receipts will reveal a practical expression of our interest.

To George R. Wood, for long years chairman of the Committee on Western Indians and at the present time one of New England's three representatives on the Associated Executive Committee, is due a debt of gratitude for his splendid planning of the schedule for the Fraziers. Arriving at his home on March 12th, they were guests at the supper meeting of the "Barclay" society at the New Bedford meetinghouse. The next day they were personally conveyed by their host to Providence, where they spoke three times, before the Woman's Missionary Society, Moses Brown School, and Lincoln School. Then another night in New Bedford, a drive with George R. Wood to the Hotel Bellevue in Boston, an evening meeting on the 14th in Lynn, arranged by Harold J. and Wannetta Chance at the meetinghouse at Silsbee Street. That night was spent at the hotel, "where," to use Philip Frazier's words,

"we lived like kings, we who usually live like missionaries," and Saturday morning they appeared at 10:30 at the Old South Meetinghouse, where a "Children's Hour" had been planned by George G. Wolkins. Six hundred Boston Grammar School children heard them speak and sing and became more enthusiastic than ever about American Indians. Luncheon at 1 o'clock as guests of the Twentieth Century Club gave them a chance to sing three or four songs and to meet many prominent Boston people.

To Worcester they were driven that afternoon by Francis J. W. Wheeler, and Sunday was given to Worcester Friends, who had been marshaled into line for the concert by Leslie H. and Winnifred Barrett. Monday, Saint Patrick's Day and the anniversary of the Evacuation of Boston by the British (a day locally known as the celebration of the leaving of the British and the coming of the Irish!) was happily spent by them in Boston in visiting old friends. In other years their visits here have made for them a host of acquaintances and friends among the members of the local Indian Associations, the Congregational bodies, the Young Women's Christian Association, Mount Hermon School and Dartmouth College Alumni.

THE PROMISED SPIRIT

"Behold, I send the promise of my Father upon you!"

"If I depart, I will send him unto you."

Come to us, oh Holy Spirit,

Promised by Immanuel;

We would still the gift inherit

Which at Pentecost once fell.

Send the rushing, mighty whirlwind

As we wait with one accord;

The fulfillment of thy promise

Left us in the sacred word.

Bid our earth-bound souls look skyward,

Till our hearts with glad desire

Open eyes, so closed in darkness;

Sit on us, oh tongues of fire!

At thy bidding we would linger,

Hungry-hearted, to be filled;

Let the Spirit fall upon us;

Bid our restlessness be stilled.

Oh, we'd love to tell the story

That thy promises are true;

Yes, we love the old, old story

Which to us is always new.

Let all peoples hear the tidings;

Send us forth with hearts aflame

To proclaim a full salvation

In our ascended Savior's name.

REBECCA HADLEY THOMAS.

Whittier, Calif.

The evening of the 17th has already been described in these columns, Lawrence Friends under the leadership of James A. Coney and Herbert B. Wood preparing a cordial reception for them, and responding with a generous contribution.

The Woman's Missionary Society of Boston took the lead in arranging for a public meeting on the 18th at the rooms of the Twentieth Century Club on Beacon Hill. This was not intended primarily or exclusively for Friends, though there was a fine response from members of the Society. Some two hundred people were present, in spite of the foggiest, dreariest, rainiest of Boston's March evenings. Mr. Cyrus E. Dallin, world-famed Indian sculptor, graciously introduced the Fraziers, with pertinent reminiscence and anecdote from his long life of contact with the Indians. Our young friends were never in better voice or in more earnest mood than as they rehearsed the story of missionary needs and accomplishments, closing their program with a heart-felt rendering of "in the Cross of Christ I Glory." Christ is the answer to the need of the American Indian, of the Jamaican, of all needy souls everywhere.

The Boston Transcript had been very generous in giving space to accounts of the coming event, and the day following there was a racy criticism on the editorial page by the "Nomad," who wishes that the Kickapoos might always remain in their picturesque, uncivilized state, untouched by missionary influence! But the "Nomad" to the contrary notwithstanding, so-called civilization will not let them alone; forces of evil, greed, vice, and disease are busy, and to such wise, educated, Christian, native leadership as that of Philip and Susie Frazier we are happy to entrust the uplift of these Kickapoos. Taken together the Boston engagements netted some three hundred and fifty dollars for the Indian work.

March 19 saw the Fraziers on the train for Amesbury, where, under the skilled planning of A. Edward and Marion E. Kelsey, they held two meetings, one in the morning before the students of the High School, the other in the evening at the Methodist church with the co-operation of the local ministerial association. In the "evangelistic" automobile, with James A. Coney at the wheel, they were next piloted to Portland, their evening program at Oak Street meetinghouse on March 20 making the thirteenth in nine busy days. Here the Wares and Binford and Cooks, with the veteran Indian enthusiast, John J. Frye, were aided by a capable committee in ensuring the success of the meeting.

New England cherishes these visits and should show a large increase of interest in the work in Oklahoma and in Jamaica because of the rare privileges that have been given her this spring.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LV.

April, 1930

Number Four

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

COMPETITIVE PARITY—OR THE PACT?

AN EDITORIAL BY FREDERICK J. LIBBY

"PARITY" is the enemy that is wrecking the London Conference as liberal organs like the *Springfield Republican*, the *Christian Science Monitor*, *The Nation*, and the *Christian Century* have been pointing out. The United States demands parity with Great Britain. Italy demands parity with France. Great Britain demands parity with the combination of France and Italy. From the same standpoint, Japan wants exactly 70 per cent of our strength in big cruisers while our delegation sternly refuses more than 60 per cent. The "substantial" parity of the good old Hoover-MacDonald days, that admitted of "yardsticks" and was friendly and generous, has given place to an ugly measuring of gun for gun and ton for ton and even speed for speed that is evil and menacing. It is as remote from the spirit of the Peace Pact which, we were promised, was to govern the conference, as the planet Mars.

NO ONE KNOWS WHAT "PARITY" MEANS

No one knows what "parity" means. No two interpreters agree. The naval editor of the *New York World* says that naval bases and merchant marine are to be forever excluded from the conception, but the naval editor of the *Chicago Tribune* does not think so; and he seems to be closer to the plans of the "big navy" group who are behind the "parity" idea than his more idealistic contemporary.

Dr. Shotwell argues in the *New York Times* that it ought to mean "parity of defense." Still better, Mrs. Lucia Ames Mead suggests that it might be "parity of security." But Shearer, to whom belongs the credit of popularizing the slogan, frankly meant by it "gun-for-gun and ton-for-ton" matching of the British fleet and it is in this sense that our delegation has used the word at London. They even went so far as to demand another battleship to maintain *interim* parity until all battleships are scrapped. The shipbuilders, who were Shearer's employers, and who are no less interested in contracts today than they were three years ago, own the slogan in common with the "big navy" enthusiasts; and to them it matters little what the *New York World* understands it to mean or what the President understands it to mean. Their agents will use it to mean the biggest naval construction program that the American people can be induced to pay for by anti-British propaganda and every other known device.

A FLEXIBLE STANDARD FOR MORE BUILDING

The charm of the slogan "parity" from the "big navy" viewpoint lies in its flexibility. At London at present it means first of all more cruisers. Then, since the British destroyers are on the whole newer than ours and some of them are bigger, it means that we must build without delay a whole new fleet of destroyers. In submarines also there are points in which the British have superiority. "Parity" will require that we match

them in every respect. As for airplane carriers, our naval experts chose to build two big ones while the British built smaller ones. This means that the British have a greater number of units than we and we must complete at once our full airplane carrier quota. Because under the Washington Treaty the British were allowed to build two battleships "The Rodney" and "The Nelson"—that are newer than ours, this blessed word "parity" was deemed by our delegation to justify the demand for a Rodney for us! He would be naive indeed who supposed that this elastic slogan would be allowed to ignore for long our well-known inferiority in merchant ships and naval bases, ultimately perhaps even in armies.

HAS NO MILITARY SIGNIFICANCE

The slogan is, like the traditional hoax of "adequate" preparedness, without military content. Just as "adequate" looks foolish when confronted with the question, "Against whom and how many?" so "parity" wilts when confronted with so simple a question as "Where?" Our 5-3 ratio with Japan in battleships gives Japan full parity in *her waters* where our remoteness from the home base equalizes the numerical superiority. So "parity" with Great Britain would be theoretically attainable only in the middle of the Atlantic ocean and by prearrangement between us as to the distribution of our fleets. Owing to the fact that the British Empire sprawls all over the globe, ton-for ton "parity" between us would of course give us actual world dominance.

We do not need to go on and point out that a score of other factors which include inventive genius, naval skill, the direction of the wind and luck, deprive "parity" of all meaning except as a pretext for competitive naval building. From that point of view it is as perfect as "adequate preparedness." But if "parity" with Great Britain were to be accepted as a goal by the American people, as it emphatically has not been accepted yet by the country at large, it would be fertile soil in which all the evils of competitive militarism would flourish rankly as long as the slogan endured.

PARITY THE ENEMY OF PEACE PACT

"Gun-for-gun" parity, competitive parity, is the eternal enemy of the Peace Pact. It has greatly weakened the Pact now. Our people will have to choose between the two. As Hugh Gibson said at Geneva, mathematical parity is based "only on the idea of conflict." The Kellogg Pact renouncing war requires that we build sincerely upon the assumption of peace. If our delegation brings home from London a competitive building program as the fruit of the Conference, we shall have to decide then once for all whether "building up to parity" is to be our national policy or whether we are to settle ourselves in our foreign relations solidly upon the Kellogg Pact.

BRITISH RULE IN INDIA APPRAISED

BY DAVID M. EDWARDS

THERE has recently come to my notice a statement by a well known writer and student of international affairs to the effect that "doubtless the rule of Great Britain in India is doomed." This statement, coming from so eminent a source, commands respect. It does so the more when it becomes known that it was made at the end of a visit in India extending over several weeks and including somewhat extended travels and attendance at the recent meeting of the "Congress Party," at which time decision was reached to institute rebellion of the "peaceful disobedience" type, the execution of which has been placed in the hands of no less a person than Mr. Gandhi, himself.

To demur in the least from so authoritative a statement, especially for one who has never been in India, seems presumptuous. Nevertheless I feel unconvinced of the accuracy of such a conclusion and feel inclined to dissent from it.

Since being in London I have become greatly interested in India and the situation existing there, and have sought every opportunity to become possessed of the actual truth. Recently I have interviewed two men who have a background of experience which should prepare them to speak with much authority. These interviews, together with my reading and attending several lectures, have brought me to very different conclusions from that expressed by the distinguished gentleman mentioned above and I present them for what they are worth.

THE LAND AND ITS PEOPLE

My contention is that British rule in India is substantial, well founded and bids fair to continue indefinitely, pursuing the purpose that has always actuated it, namely, as rapidly as possible to transfer the rule to native hands. My thesis can be best set forth by asking and answering three or four questions.

First, what is India? Geographically, India is a territory as large as all Europe, excluding Russia, consisting of some five hundred states, besides several independent divisions ruled over by native princes, connected with the British Empire only in that she has guaranteed protection to them. The population consists of some 500,000,000 people, speaking 150 languages and having three main religions, Brahmanism, Buddhism and Mohammedanism. India is situated so as to be particularly accessible, both by land and sea, to covetous surrounding peoples, this accessibility giving her a history of constant invasion prior to

the coming of British rule one hundred and fifty years ago, since which time no invasion has succeeded.

India can be spoken of as a nation, but not as a state. You can consider India as a state with no more accuracy than you can consider Europe as a state. Were central rule removed, such as Great Britain affords, the country would break up into a multitude of small autocracies, communistic or dictatorial states, and such a condition would be the best possible means to invite a resumption of invasion from without, both by land and sea, and the condition from which Great Britain rescued India would be reinstated. There is no political consciousness in India that can be said to be "national" in the sense and to the extent that it is of sufficient texture upon which to found self-government, that is inclusive of all of India. It is natural for any people to desire to be governed by people living in their own land. Indians desire self-government because it has been the policy of Great Britain to teach them to desire it, and this has been done because Britain's colonial policy, wherever it has been in operation, has had as its goal the development of the people to a point when they would be capable of self-government.

Great Britain is as indulgent in India of the expression of opinion as she is in Hyde Park. Freedom of speech and press are as unrestrained there as here in England. And why? It is only the government that feels secure that can afford to be tolerant, and it is only the government that is tolerant that can feel secure. Further, it is impossible to develop a backward people to the point of self-government under repressive measures as to speech and press. This tolerance is the most conclusive evidence of the sincerity of British policy in India.

INDIA AND SELF-GOVERNMENT

How far is India ready for self-government? Some will say that she is entirely ready now, others that she will never be capable of it. Both men interviewed stated that these were radical positions. They both maintained that India was rapidly progressing toward self-government. It is impossible for anyone to say just when this point will be reached; but that it must be reached gradually is a certainty. The rapidity of progress will depend upon many things, but principally upon the manner in which India uses privilege as it is progressively instituted by Great Britain. Revolution and opposition can only retard progress.

This does not mean that there are no men in India capable of office. Obviously this is not what is meant when at this very time India is officered almost entirely by Indians, and these the most capable of men, as capable as any that could be sent from England. To say such is only to mean that as yet the mass of people are not ready to respond or are not capable of responding to such leadership, and will not be until much of education and much in training of co-operation and development of a national consciousness are developed. At present the whole country, without some strong outside power to guarantee protection, would become a prey not only to covetous surrounding peoples, but also to propagandists of communistic tendencies and these would make it impossible for the strongest, most capable native leadership to succeed in uniting the whole of India in one government.

A further reason for continuing the present connection between Great Britain and India is the slowness of progress of that particular type of government which Great Britain is seeking to establish and in which alone she could be interested or for which she could become sponsor. This type of government, democratic, is not indigenous to India and grows slowly, for the simple reason that the people have little capacity, until better educated, to rise to its significance or to administer it, unaided. For anyone to suppose for a moment that Great Britain is going to move out of India until her colonial policy of establishing democratic government is completed, is to miss by a million miles an adequate appreciation of the tenacity of purpose and the adherence to objective of which John Bull is capable. Not until the mass of people are capable of being trusted to choose their officials will Britain's policy, her work in India be completed; and that state of affairs has not yet been reached.

BRITISH FEEL RESPONSIBILITY

Recently I heard a noted and cultured Indian woman speak on the subject, "The Women of India." She told of great progress in education and freedom of women and spoke highly of the work of Great Britain in all this. At the close of her lecture opportunity for questions was given. One question asked was: "If the assistance of the British government is so effective, as you say it is, why do Indians, at least many of them, desire independence?" Her answer was, "They say they have a right to the privilege of ruining themselves." But does a people have such a right? Great

Britain does not think so; and until her obligations, assumed one hundred and fifty years ago, are discharged, she will pursue her policy unrelentingly and persistently.

Another question is, "Why is it that desire for total independence is so widespread in India?" Well, the answer, according to the two gentlemen interviewed, is that such desire is not widespread. The other day Dan Poling in refuting the noisy acclaim of the Wets that prohibition in America is a failure, said, "One man who makes a noise makes more noise than a thousand men who make no noise." And so it is in this case. There is, to be sure, on the part of the best citizens, a desire to be "officered" by their own people and to achieve self-government as rapidly as possible. In meeting both these desires Great Britain has gone, is going and will continue to go as rapidly as possible; but she must be the judge as to how rapidly progress can be made. In forming her judgment she will, as

past practice amply proves, consult liberally with Indians.

The sincerity of Great Britain cannot be challenged by any fair-minded person. The appointment of the Simon Commission, whose report is expected to be made public within the next two months, is a proof of this sincerity, as is also the arrangement being made for a convention of Britons and Indians to meet in the near future.

SITUATION IN INDIA DISTINCTIVE

So far, I have avoided using the term "Dominion status," the phrase so prominent in all discussion of the "India Question." In doing so I have had it in mind, that Dominion status, as it refers to India, cannot mean the same as it does when referring to Canada, Australia and New Zealand. One only needs to think for a moment to see that Dominion status for India with her population cannot mean the same as it does for Canada. If and when Dominion status comes to India, it will be a different thing, perhaps vastly different from what

it is in any other country where that relation has been achieved. That Dominion status is the goal of Great Britain for India cannot be doubted; but just what that term will connote as applied to India, when it is achieved, will be a matter of evolution.

I have based my statements upon the authority of two men. In order that the nature of their opinions may be known let me say that one of them has spent forty years in India, serving as Governor of more than one province. The other was born in India when his father was Governor General. He himself has served, as Governor General, as Governor of a main province and as Under-Secretary of State for India in the British Government. It would seem that the judgment of such men could be accepted as reliable. Two Indians of high culture, one of them an outstanding scholar, gave their hearty approval to these statements, saying that no reasonably fair-minded Indian could find fault with them.

London, England.

SKETCHES FROM GENEVA

BY EDITH E. OSBURN

THIS morning, taking my "bike," I sailed down the hill that once supported the walled city of Geneva, down through the newer developments to the lake, across the bridge and down the "Quai de Wilson," a lovely, broad boulevard by the side of the lake. A soft haze hung over the waters though the sun had been shining all morning. A few swans, miniature white boats of Viking pattern, drifted idly on the water, the water that is unlike any other water that I have ever seen; save, perhaps, that of the lakes high in the Rockies. So clear, so pure is it that on a still day when the water is smooth like glass the swans seem to be suspended in mid-air. And that in a city!

There are flocks of water birds playing about the shore, some all white, others all black with light bills. They are the pets of Geneva. One seldom passes across the bridge or down the quai without seeing someone, sometimes an old man, more often some youngster, feeding them. The gulls sail about, catching the bits of food thrown into the air like the experienced experts they are. The swans, forgetting their dignity, come waddling up the stone embankment to get their food first hand. I had never seen a swan out of water before—another illusion shattered.

Passing the tablet erected to the memory of President Wilson, I turned the corner leading to the *Palais des Nations*, a big old hotel building now housing the Secretariat of the League. It's rather

a fine old building facing on a garden that runs down to the lake—a place where I sometimes eat my sandwich luncheon when I don't want to take time off to go back up that hill.

The reason that we go to the Secretariat is not hard to understand. It has the best library on international affairs to be found in Geneva if not anywhere. This morning I couldn't find a place to hang my coat. The long, empty hall leading to the library is lined with hooks, but not an empty one. Coats, light coats, dark coats, elegant, fur-lined coats with derbys and "sticks" attached, common coats with common hats—coats belonging to the Ministers of Finance, Presidents of Boards of Trade, men of weight and influence in the financial and economic life of Europe.

IMAGINE THE CHAOS!

The Conference for a tariff truce was on. Most of the representatives are from European states and practically all the European states are represented. The creation of so many new states after the war, each in turn erecting higher and higher tariff walls about its little domain, threw into confusion the normal flow of goods from district to district. That, coupled with the fact that all the old states have followed the same policy, has created in Europe an intolerable economic situation. The industrial system with all its evils is being developed, but with few of its attendant benefits, dependent upon

specialization, efficient mass production, and extensive markets. Each state desires to be self-sufficient, self-sustaining. Imagine the chaos, the enlarged cost of production and the waste of effort if each state of the Union tried to work out such a policy! Texas, though she may best serve the nation raising cattle and cotton, desires also to spin and weave her cotton, to make her own automobiles and as far as is humanly possible, to manufacture everything she may need. And Iowa, because she must be self-sustaining, puts up high tariff walls on coal with the object of making of her own poor coal a great industry. That is what has happened in Europe.

Both politicians and economists are beginning to realize the absurdity of such a situation and various projects have been suggested as a remedy. Briand at the time of the last Assembly of the League made a strong plea for the organization, largely upon economic basis, of a United States of Europe, asking that the delegates give considerable study to the proposition during the coming year with the intention of taking some definite action when the Assembly meets again in September, 1930. On the other hand, the economists and financiers have not been idle. They declared themselves opposed to the present system of high tariff at the Economic Conference held under the auspices of the League in 1927. But "recommendations" make no appreciable impression on existing conditions,

and the present conference was called with the hope that some action may be taken. It has in its body representatives of both the political and economic forces of Europe. Most of the Ministers of Finance are present. Their object is not very extensive—they do not hope to cure their maladies, but only to create a truce during a period of some years during which no nation will raise its tariffs. It is hoped that the stability of rates thus attained will be of value in itself, and that during this period, effective action may be taken to break down some of the tariff walls.

As yet the Conference has done no real work. During the preliminary speeches, several states have declared themselves heartily in favor of the proposal, others have declared that they, too, desire just as ardently the success of the conference, but, in respect to their own states, etc., etc., and only one state has put itself on record as opposed. What the final results will be cannot be foretold, but even if successful, if it is not followed up, the result will be negligible. But it is a good omen for the future that the Ministers of Finance are getting to know each other. The value of personal contact has proved to be unquestionable in the field of foreign policies—MacDonald did not cross the ocean in vain, even if the Disarmament Conference fails. Will it not prove to be as effective in matters of international economics?

MELODRAMA IN THE GLASS ROOM

The month of January held an interest for us who are students. On the 13th the Council of the League met in its fifty-eighth session. Its meetings were held in the "Glass Room" of this old hotel, into which I am looking as I sit at my desk in the library. On three sides are large curved windows; one looks out into the garden and on to the lake and the grey-blue hills in the distance. We were all on deck for the opening session, but not without some difficulty. As far as melodramatic interest is concerned, Mr. Grandi of Italy held the center of the stage. A plot had been discovered at Paris to assassinate him during the meeting of the Council at Geneva. Naturally the officials of the League took every precaution to prevent such an attack. We who had been using the library for months, passing in and out every day, had to get special permits to enter. And, of course, they were necessary to get into the Council meetings. Armed with our passports, student matriculation cards and a letter from the American Committee, we went down the morning of the opening session—and got in. But before doing so we passed inspection several times. I noticed there were two men in ordinary clothes besides the uniformed attendant at the main entrance who insisted on seeing our cards and passports.

That occurred three times before we entered the Glass Room. But nothing more exciting than the appearance of a "cracked" young man from Zurich with a toy pistol loaded with a blank shot was discovered. He said he was going into the Council meeting and fire off the shot as a protest against some pet hobby of his that had been violated by the Council.

TRAGEDY OF THE VACANT CHAIR

About the green-covered horse-shoe table sat the fourteen representatives of the States Members of the Council and the Secretary General, Sir Eric Drummond. Mr. Zaleski, of Poland, was the President. At his right sat Briand, his sharp eyes twinkling with humor, then came Mr. Grandi, the Fascist whom we all wanted to see and next to him Von Shubert, the representative of Germany, taking the place of Mr. Curtius, the Minister of Foreign Affairs who was then at the Conference at the Hague. On the other side of the President sat the Secretary General and by his side Mr. Henderson, the British Foreign Minister.

As I looked at the group I thought of the sessions of the Council I had attended last fall. There was Briand, and Henderson, but Stresemann was no longer a part of the group. He sat there in the place that Von Shubert now occupied, his face and hands bloodless, smoking a long black cigar, scarcely moving, but following with his eyes the interplay of discussion. Since that time Europe had lost one of her ablest statesmen an advocate of reconciliation and rapprochement, and Germany the man who more than any other won for her the position of respect and power she now holds in world affairs. The Council was not unmindful of their loss and expression was given to it by the President at this opening session. Von Shubert replied, thanking the Council for its words of appreciation and sympathy, and a few days

later a telegram was received from the Chancellor of the German Reich in appreciation of the expressions of regret the Council had made at the loss of Dr. Stresemann. The emotional temper of the world has changed during the last ten years.

SOMETHING NEW AND VITAL HERE

There was nothing sensational about these sessions of the Council. They were overshadowed in the public mind, and perhaps in the mind of the participants themselves, by the deliberations going on at the Hague and by the coming Naval Conference at London. But a perusal of the minutes gives one a feeling that there exists here something new and vital in the lives of peoples the world over. If a minority group suffers an injustice, if there is need for the investigation of social conditions in a backward country, if a problem arises as to the interpretation of a treaty, the parties can turn to the Council for advice and assistance. That assistance may not always be given, the wisdom and power of the Council is not always adequate, but as one reads of the appointment of an individual to aid in an investigation of slavery and forced labor in Liberia, of the complaints presented by a Russian minority group in Lithuania, and of German groups in Poland and the reports of the Great Powers on their mandated territories, one feels that there is developing, for the first time in the world's history a clearing house for political problems. The Council acts as a safety valve for the world. And each nation is becoming more and more conscious that it must stand at the bar of justice of the conscience of the world and give an account of its actions. Thus, Great Britain knew that she was expected to put all her cards on the table as regards the riots in Palestine last fall and sincerely tried to do so.

There is an interesting development in regard to mandated territories. Iraq, situated on the Persian gulf, under British mandate, will be recommended for admission to the League of Nations in 1932, according to the British note made public last November. Such a recognition of full independence will mark the final stage in the process of evolution contemplated by the provisions in regard to backward countries provided for by the Covenant. Such an event will be a happy omen for the future of the system of mandates. When one considers that it was just ten years ago, that the first Council meeting was held in Paris, one is impressed with the place of power in the life of the world the Council has made for itself.

Such are a few of the experiences, always interesting and varied, that Geneva offers to a sympathetic student.

OUR CONTRIBUTORS

DAVID M. EDWARDS—Well known American Friend and educator who is spending a year abroad in study.

FREDERICK J. LIBBY—Executive Secretary, National Council for the Prevention of War and one of the Editors of THE MESSENGER OF PEACE.

EDITH E. OSBURN—Young American Friend and social worker who is studying this year at Geneva.

L. WILLARD REYNOLDS—Friends minister at Lynnville, Iowa, who represented Peace Association of Friends in America at the Evanston Conference.

CHAS. A. THOMSON—Fellowship of Reconciliation Secretary for Latin America.

CLARENCE E. VOTAW—Friend and Peace worker of Indiana Yearly Meeting.

OBSERVATIONS AMONG OUR SISTER REPUBLICS

The Second of a Series of Letters From Charles Thomson, Secretary
Fellowship of Reconciliation for Latin America

HIS island-dotted Gulf of Fonseca, whose wide sweep of coast facing the Pacific is shared by Salvador, Honduras and Nicaragua, may be an appropriate place from which to send another batch of first impressions. I have been in Salvador for ten days, in Honduras for a week and am now on the way to Nicaragua.

Just as the coast shows the same irregular strip of blue, no matter whose flag waves over it, so all these small republics are alike in cultural fundamentals. Yet due to more or less isolation, to varying traditions and economic resources, some differentiation has taken place. The people think of themselves as different. The inhabitant of Salvador is fully as consciously superior to the Hondurean, (and vice versa), as is the Californian toward the Canadian; and, at times, the traveller wonders if the difference extends even to temperament.

VALIANT LITTLE SALVADOR

For Salvador, the smallest of the Central American republics, and yet the most densely populated, is renowned for its "geno Varonil," its manly spirit. The Salvadorean is independent; he has a backbone; he speaks his mind. When, shortly after independence had been won from Spain, the Central American Federation was incorporated into Mexico, only temporarily as it proved, the people of Salvador protested vehemently and declared themselves in favor of annexation to the United States rather than to Mexico. Yet a little more than a century later, at the Sixth Pan-American Conference in 1928 at Havana, Cuba, little Salvador was one of the boldest and frankest in its criticism of the United States. When Sandino passed through San Salvador on his way from Nicaragua to Mexico, the Minister of Foreign Affairs went to the railroad station to greet him, and was photographed standing by his side.

When President Hoover stopped at a Salvadorean port on his "good-will" swing around Latin America, the President sent his cabinet ministers to salute him, but he himself remained with dignity in the capital. Salvador has not been timorous in presenting its point of view on international affairs, and not unworthily is its ex-Minister of Foreign Affairs, Dr. Gustavo Guerrero, President of the Assembly of the League of Nations.

HONDURAS NUMBER ONE AND TWO

Salvador is approximately the same size as the state of Maryland, and has

about as many people, 1,600,000. It lies south of Guatemala entirely on the Pacific side of the continent. Honduras to the east and north of Salvador is more than four times its size (in area being about equal to Pennsylvania), but has only half as many inhabitants. It is still frontier, largely mountainous and uncultivated. In contrast to trim and busy San Salvador, with asphalted streets and dashing taxis, its capital is crudely and at the same time serenely medieval. To be the only Central American capital without a railroad connection implies many disadvantages. Yet compensations are not lacking. If you doubt it, plan a vacation trip to Tegucigalpa, and see for yourself.

However, to be even informally accurate, we must speak of two Honduras, and not one; and that without bringing in British Honduras, which is off our map at present. Of one Honduras we have already been talking, Tegucigalpa and the southern half of the country—isolated, feudal, still living largely in the Hispanic-Indian tradition and customs. The other Honduras is the northern half of the country, and the long east-and-west stretch of banana coast which sticks out into the Caribbean below Yucatan. In economic organization and cultural life, this is increasingly American. Several short railroads connect the interior with the fruit ports. Steamers ply regularly to New Orleans, three days away. American money is the accepted medium of exchange. Large-scale agriculture, commerce and business dominate activity and interest. English-speaking Negroes are a large element in the population. With the foreign fruit companies lies the control of economic life, and also of effective political power.

ELECTION WITHOUT MARINES

Political optimism now reigns in both Salvador and Honduras. Real elections, largely free, have taken place in both countries, and that without any marine supervision. Salvador has not had a revolution in this century. The presidency, the center of political power, has been held in the hands of a small group and passed down from one incumbent to another. No parties exist, except the powerful "ins" and the scattered and disorganized "outs."

In Honduras, two parties—the "reds" and the "blues," or if you prefer more traditional language, the Liberals and Conservatives—have disputed for decades the spoils of office. Every four years, the pattern has been first, the

form of an election, giving the candidate of the party in power a thundering majority; then a revolution launched by the losing side in protest; a bloody and destructive struggle; and finally victory to the side with the best army, and, it is rumored, with the most effective support from the fruit companies.

President Miguel Paz Barahona, whose period ended in 1929, was a "blue." But during his term a large section of his own party made a determined attempt to oust him. With his mind rid of the devil of undue partizan zeal by this experience, he announced that the next elections would really be free; government influence would favor neither one party nor the other. The teachers were organized to propagandize, not for a government candidate, but for a fair election. A campaign of education in favor of domestic peace was waged.

The elections were free; in proof behold the victory of the "red" nominee, Dr. Vicente Mejia Colindres, who assumed office in peace and quiet. Both parties appear to be satisfied for the "reds" control the executive, the "blues" the legislature and the courts. Further, municipal elections were held the last Sunday in November in 228 centers. In the past, the results of these also have commonly been dictated by the central government. But this year the "reds" won 135, and the "blues" 93, a fairly even break; and the "blues" carried Tegucigalpa, the capital. As a token of good will, their election demonstration went to the President's house to shout "Viva el señor Presidente." So pleased is everybody, that a movement has been launched to seek the Nobel peace prize for ex-President Paz Barahona.

THE SOVEREIGN PEOPLE

Of course it is not sovereign, and it is well to salt this new optimism with that abiding fact. Politics is only important in these countries as it promotes or prevents peace and order, economic and social progress. At least half the people in Salvador are illiterate, and in Honduras the proportion is as great. In the former country, the average school attendance in 1928 was only ten percent of the school population. Peonage does not exist, but the rural wage is twenty-five cents a day, rising to a dollar on the lowland banana plantations.

Of the rural population in Honduras, a native journalist writes: "Look at those men, women and children in their damp and evil-smelling huts, mixed in with dogs, cats, chickens and pigs, cov-

ered with eruptions which are often syphilitic, their faces livid, their bodies swollen from disease or shivelled from malnutrition, if you wish to know where lies the real problem of Honduras."

And in Salvador, Professor Masferrer sums up the condition of the common people thus: "The ordinary life of the peon reduces itself to this: from Tuesday to Saturday, work; Sunday, a good drunk, a beating for his wife, a *machete* fight with his companions; Monday, jail, and in debt for a month to pay the fine.

In Salvador, though I cannot quote any statistics, land is reported to be fairly well distributed, many small holdings existing. But Honduras, with almost 800,000 people, is owned by 11,500 proprietors, according to the census of 1926. Forty percent of the land is held by foreigners.

The evil of alcoholism is attracting much attention in both countries. The popular drink is "aguardiente," a vile brandy. A few swallows will turn the courteous peon into a human butcher. In Honduras, the president himself is taking an active part in the anti-alcoholic campaign; a large poster adorns the wall beside his office door. The problem is complicated in both countries by the fact that the government receives about twenty percent of its income from the liquor tax.

THEIR PICTURE OF UNCLE SAM

He never looked so big and powerful as he does from this angle. There is no failure here to recognize the fact that the United States is the strongest and richest nation in the world. It looms so large on the horizon that its shadow covers the whole Caribbean. As one tries to visualize the figure of the United States in the Central American mind, there comes the picture of an adobe hut taking the measure of the new and arrogant skyscraper which has pushed up beside it.

In Honduras, American influence, emanating chiefly from the fruit companies, is felt to be very pervasive. There is considerable fear of talking frankly; criticism may prove dangerous, particularly for one who holds a government job. The United Fruit Company through its two subsidiaries, the Tela Railroad Company and the Trujillo Railroad Company, is the largest group operating. It has just absorbed the Cuyamel Fruit Company, its principal competitor in the country. The merger was viewed with some regret in Honduras, where competition between the two companies was looked upon as likely to better the national interests. On the other hand, the news was received with satisfaction in Guatemala, where the Cuyamel Company has been blamed largely for the promotion of the boundary dispute agitating the two countries. Since the

United Fruit Company has holdings in both, it is hoped that its interest, now dominant, will make for a peaceable solution. The Standard Fruit Company is the third important American corporation in Honduras.

INFLUENCE OF FRUIT COMPANIES

These companies, it is recognized, have done much to forward material development in northern Honduras. Towns have been built, ports improved, roads constructed, railroads laid. Steamers, instead of a monthly call, now touch almost daily. Large tracts have been opened up, and much wealth created.

But criticism is directed against the generous concessions under which the companies operate, concessions which run for periods of from sixty to ninety-nine years. They pay almost no taxes, except an export duty of one or one and a half cents per bunch of bananas. They import duty free all the material and supplies needed for their railroads and wharves. They have mixed in politics, and are accused of promoting revolutions.

As one student of the situation put it: "They constitute a state within a state. In the districts where they operate, they spend far more money than does the government. Where the government has twelve soldiers, the company has one hundred workmen. They have served also to introduce an alien population, English-speaking Negroes, who feel no loyalty to Honduras."

Recognition is not lacking in Honduras, however, that the native politicians, whose corruption, carelessness and ineptitude made possible these concessions, must bear their share of the blame. Said one of the younger leaders: "The executive of an American corporation once remarked that in Honduras it cost less to buy a deputy in the national Congress than to buy a mule. And what he said was true. Our leaders have sold us out. But today there is growing a new conscience and a new intelligence on these matters."

In Salvador, the atmosphere is different. It seems much more independent; probably because it still owns its own land. Foreign ownership of land is not so marked; foreign corporations are not so dominant, and those that exist do not represent one nation alone. The railways are shared between an American and an English concern; a Canadian corporation controls the light and power in twenty-three towns.

CAUSES OF ANTI-AMERICAN FEELING

The chief causes for anti-American feeling might be listed as the Nicaraguan policy of the United States, the loan of 1922, and the Bryan-Chamorro Treaty. As to the first, some mention has already been made of the active sympathy which Sandino's activities awakened in Salva-

dor. His campaign excited more popular interest there than in either Guatemala or Honduras.

The loan of \$19,000,000 floated by American bankers in 1922, which put an American collector in charge of the Salvadorean customs, is not gratefully remembered. The American representative is doing his job exceedingly well. During his regime the income from import and export duties have more than doubled. Because of this increase in revenue, the business elements approve the American control, but the majority of the people resent it.

The purchase by the United States from Nicaragua of the canal rights, effected by the Bryan-Chamorro Treaty, which carried with it the right to establish a naval base on the Gulf of Fonseca (where I am now writing) was objected to by Salvador. It felt its interests had not been adequately considered or protected. Popular concern on this point is not at present large, but it is ever available as an anti-imperialist argument.

An interesting movement in Salvador is that of the "Minimum Vital," or to translate it, the "Minimum for Life." It is led by Professor Alberto Masferrer, whose practical idealism and literary skill have made him Central America's most influential social thinker. He holds that the primary function of society and the state is the satisfaction of the "primordial needs" of all—the provision of work, food, shelter, water, dress, medical care, justice, education, rest and recreation. These constitute the "minimum for life," and until they are satisfied for all the inhabitants, no one in society has a right to any surplus.

Before I close, I should speak of the steady improvement in communications, a trend which will rapidly alter Central American life. The last of this month the railroad connecting Salvador with Guatemala will be opened. This will give the former's products easy access to an Atlantic port, and thus materially enlarge the markets available. On this present trip between Tegucigalpa, Honduras and Managua, Nicaragua, I am spending three days and a half and using autobus, gasoline launch, horse and railroad, but I have just read of an Nicaraguan official making the round-trip by plane between the two capitals in one day.

I might add that during the week I spent in Tegucigalpa, the populace was being entertained by a football team from Salvador, a troupe of Russian Cosaks, and an Italian opera company.

Amapala, Honduras.

Jesus became an outcast because he would not be an opportunist, and thus keeps his place in this old world.—*Notwood.*

WHERE DO THE CHURCHES STAND ON WORLD PEACE?

Does This Speak the Mind of Friends?

BY L. WILLARD REYNOLDS

AN ANSWER to this question is found in a Message to the Churches, "The Churches and World Peace," by the Third Study Conference held in Evanston, Illinois, February 25-27, 1930. Some of the more important findings were reported in *The American Friend* for March 13. The *Christian Century* observes that this Message comes as near to being the expression of a program on which the Churches are united as can be formulated at the present time. It ought to be used everywhere. It is a tonic and thermometer combined: a tonic to find how very far the leaders of twenty-two churches and fifteen allied religious organizations have come up to the Quaker platform; and a thermometer by which we will read our own temperature in our local meetings and as individuals.

Tonic. These leaders hold war to be contrary to the ethics of Jesus. It is also contrary to the law of nations expressed in the Pact of Paris. The Church should encourage and approve conscientious objectors to military training and service. Peace can be maintained only by peaceful means. We want *drastic* reduction of expenditures for war purposes. "The most certain insurance against war is the training of thoughts of men in the way of peace." Missionaries should depend on goodwill and not gun-boats for protection.

"Among all the institutions interested in world peace, the Church has the most at stake and the most to offer." So declared the Rev. A. Ray Petty of Kansas City in the opening address of the conference. His challenge was three-fold: (1) to recognize that war is "sin"; (2) to back the movements and leaders working for peace; (3) to let the world know that if another war should come, the Church will not be in it.

This was the third of these conferences. Sidney L. Gulick, Secretary of the Federal Council's Commission on International Justice and Goodwill, has been the moving spirit behind this movement. At the first conference, held at Washington, D. C. in 1925, a National Committee on the Churches and World Peace was formed, and this committee has sponsored the two succeeding conferences. The chairman of this committee is the Rt. Rev. G. Ashton Oldham, (Protestant Episcopal) Bishop of Albany, New York. An invitation to bring the conference next year to Detroit was received, signed by the Mayor and President of the Chamber of Commerce of that city. This was referred to the executive committee.

It was a *study* conference. Besides the address already referred to, there was but one other programmed speech. This was the notable address by Bishop Oldham at a night session open to the public. The study proceeded in three round-table groups. Group A, led by Dr. A. C. Stoddard, confined its discussions to "the Christian ethic of international life." Group B, led by Dr. John H. Lathrop, dealt with "the Church, the Pact, and peace policies." Group C, led by Mrs. Thomas Nicholson, studied "the Church, the Pact and the Far East." Each section hammered out its group ideas through free and frank discussion and debate. The group findings committee then drafted a tentative statement. This was then presented to the general session for consideration by all. Here new ideas and amendments were suggested. The groups then met again separately, reconsidered their problems, and revised their findings. These were again presented to the general body, again criticized and amended, and finally adopted by the whole conference. These findings now are printed in pamphlet form and may be had by addressing The National Committee on the Churches and World Peace, 105 East 22nd St., New York City. Single copies are free, 5 copies for 20c, 10 for 35c, 25 for 65c, 50 for \$1.15, and 100 or more for two cents each.

The findings on "the Christian ethic of international life" I have summarized very briefly as follows:

1. Nations as well as individuals are subject to the moral law.
2. War is contrary to the ethics of Jesus, and now to the law of nations. Good citizenship and patriotism must now square with this law.
3. Government should respect conscience with regard to war.

4. The Church should support conscientious objectors to military training or service.

5. Conscientious scruples against war should not be a bar against citizenship. Our laws should be amended.

The findings on "the Church, the Pact and peace policies" included the following:

1. National Sovereignty, Honor, and Interests should be defended only by pacific means. Resorting to war is to degrade these.

2. World peace can be maintained only by such means as arbitration, mediation, committees of inquiry, and judicial settlements.

3. The churches should oppose our growing military appropriations.

4. The C. M. T. C. should be made non-military.

5. The R. O. T. C. has no place in High Schools or church schools. All compulsion in regard to choosing military courses should be eliminated.

6. The U. S. should enter the World Court and League, and ratify the Pan-American Arbitration Treaty.

The findings on "the Church, the Pact and the Far East" were, in brief:

1. We need to study earnestly and sympathetically the attitude of the Orient toward us.

2. We need to strengthen our missionary program better to promote goodwill and understanding.

3. Our own un-Christian attitudes must be corrected.

4. Narrow nationalism is one of the greatest dangers.

5. China's aspirations for equal treaties, and self-control should be respected.

6. Armed force by foreign governments to protect missionaries should not be sought nor accepted.

7. The Immigration Exclusion Act should be amended to put Asiatics under the quota provisions.

8. Churches should study the problem of the Philippines, and insist on policies of justice.

SOME GENERAL OBSERVATIONS

1. The Peace Movement has been making great gains in the past decade. Sidney L. Gulick reminded us that when he was first made Secretary of the Commission on International Justice and Goodwill, after the War, he found none but the Quakers organized for peace education. Now we have the thirty-four communions and allied bodies cooperating through the National Committee on the Churches and World Peace.

The International Council of Religious Education is putting peace material into the curricula of the Church Schools. It is fostering peace projects and peace training for leaders. The Council is becoming a great clearing agency for peace methods and materials for all groups.

The Missionary Education Movement through its study books is definitely promoting world friendship. Its "Friendship Press" is becoming an important influence.

Mr. Walter Getty gives the Methodists credit for having made the most gain in getting peace material into their curricula.

A great Christian Youth Conference in North America will be held following the Toronto Religious Education Convention

in June. Race and Peace problems will be prominent on the program.

2. Sentiment is growing in favor of taking the Pact of Paris at its face value as the law of the nations. (Many delegates were frankly somewhat skeptical about depending upon it, however.)

3. The question of "sanctions" in connection with the League needs study and clarifying. The feeling of the Conference was against their use. But just what is included in the term, whether an economic blockade, or an arms embargo, or other non-military force might ethically be used by the League, is not at all clear. Some argued that Public Opinion was a kind of "sanction," etc.

4. The old bogey of "defensive wars" still haunts the minds of many church leaders. With them force of arms is still the ultimate source of safety—the last resort which must be kept ready. Here is a vital point for Friends to help make clear to all peace workers. The best defenses are the moral and spiritual.

5. The problem of the Philippines is becoming very complicated by our economic interests. A movement is under way in the United States to free them so that we may raise a tariff wall against them. Our whole tariff business needs careful study in the light of the golden rule.

6. The peace movement must be an educational movement. The mind-set for war must be changed. Peace attitudes must be developed. In this the Church should take a leading part.

7. The fight for peace is bound up with the whole struggle for social justice. It calls for unceasing study, and constant challenging of our customs and institutions by the standards of Jesus.

FROM SENATOR BORAH'S RADIO ADDRESS

The endearing adjectives of four languages have been exhausted by the representatives of the nations assembled in expressing for each other their respect, their confidence and their faith in and devotion to peace. . . . Only the victorious friends are assembled. If these powers cannot agree to reduce their fighting forces there would indeed be little hope for disarmament in the future.

And yet, notwithstanding all this, it may not be possible even under these most favorable circumstances to sink a single ship or to discharge a single soldier. If, under these circumstances, it is found impossible to reduce these vast fighting machines, the people will have but little faith in the Kellogg pact and far less in the sincerity of governments with reference to disarmament.

The people want peace. Governments hesitate. The people pray insistently to be relieved of the burden of armaments. Governments, embarrassed by ancient

fears, haunted by obsolete traditions, harassed by old practices, do nothing. This is a wide gulf and may sometimes prove to be a dangerous gulf which divides the people with their burdens and their cares from their governments with their almost calloused indifference to these burdens.

The organized military forces of the nations of the world, including the reserves, aggregate nearly 30,000,000 men. Think of this! Thirty million fighting men at the call of nations which have bound themselves never to resort to war. What incredible insincerity! During the last year the powers assembled at London expended something like \$1,000,000,000 for naval armaments, the United States alone expending something like \$374,000,000.

The nations of the world are now paying out annually something like five billions to keep up their fighting forces. And by far the greater portion of that is being expended by the nations assembled at London. Can these governments indefinitely preserve the character, the moral fiber and fitness of their people and maintain and even increase this burden?

If these governments and their representatives do not sufficiently realize at this time the necessity of taking some risk in order to lift this weight of armaments from their peoples, I venture to say that in due time they will have ample notice of their mistakes.

THE UNKNOWN SOLDIER

BY CLARENCE E. VOTAW

I am the Unknown Soldier with diffident reluctance returning to this dim shadowy world of mortals on each recurrent anniversary of the Armistice.

Immortals of my realm, active with our plans and enterprise, and joy of perfect living, return timidly, as when a little child walks in the dark. And yet to me it is to smile, on these days of celebration, at the vast significance of gold braid, or stripes around the sleeve, or tasseled gewgaws on the shoulder, making one a Superman.

I watch the endless throng at Arlington, in pious march, as by a saintly shrine, to solemn music timed, slow, with rhythmic step and downcast eyes move past the gleaming marble slab they call my grave. Ha! Ha!

And I, more real in existence than mortals know, laugh when my once commanding officer, with bared head salutes, and with reverent demeanor lays down his wreath of flowers and green leaves.

How often have I burnished with my weary hands the shining buckles of his uniform! How oft in martial tone he said, "Advance! Salute!" And while I in stiff attention stood, "Oil my boots!

Clean my mess can;" How I feared his look or that of any one who wore a stripe! Their command supreme; my submission absolute.

At their bidding did we all in quivering fear face the horrid burst of flame, the shrieking fragments of exploding shells, the fearful rattle of machine guns filling all the air with pointed steel, the whistling rifle balls, the deadly gas, the ungainly demon tanks and death unmasked.

At their command we went, numbed and deafened by the thunderous sound of blazing guns in long lines bursting forth along the grim horizon, our faces blank with terror, revealed by rocket's flash, as we, transformed, no more with human hearts, trampled over writhing men to mangle and to slay our kind with whom we had no quarrel.

So on this Holiday of vast parades and flag-decked streets I come and view the reverent crowd pass by this marble block of moonlight whiteness, moving on with solemn tread, the muffled drums soft throbbing, the gleaming rifle barrels slanting down, and voices in a sacred silence hushed.

And once there came my mother, moving past with measured step among the rest, tearful her eyes and quivering her lips, as when she saw me last and held me close until the train was moving on its way to where the ocean transports, in camouflage of sea and sky, lay waiting for their eager living freight.

Mortal sight and hearing are so dull, that even walking by her side, my arm around her fondly, and loving words soft spoken in her ear, she only seemed to feel my presence. But when I called her "Mother," then she turned her face that for a moment smiled.

And I am sure she knows within her soul the honored Unknown Soldier is her son.

If organization is the way by which we harness up devotion and intelligence and effort and money, no one has a right to object to organization."—JOHN R. CARY.

The Messenger of Peace

Published by the Peace Association
of Friends in America

Editors

Wilbur K. Thomas Paul H. Douglas
Frederick J. Libby Walter C. Woodward

Contributing Editors

Marjorie Hill Allee Bertram Pickard
Anna L. Curtis Alexander C. Purdy
Paul Jones E. Merrill Root
Thomas R. Kelly Ebert Russell
Gilbert L. MacMaster James T. Shotwell

Subscription

Fifty Cents Per Annum, Postage Free

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

"OUR FIELD IS THE WORLD"

Though these words were not spoken, yet they must have been in the minds of many at the meeting of the Service Committee held on March 27th. Alfred Lowry was there, just arrived from our Center in France; Carl Kroll, long one of our workers in Germany, and just arrived from that country; Hugh Moore and Winifred Wildman, fresh from the relief work in Marion, N. C.; Montclair Hoffman, Negro principal of a Negro school in Jamaica; Daniel Oliver, of the School, Orphanage and general peace and welfare work at Ras-el-Metn, Syria. The last two, of course, though carrying on Quaker work, are not under the Service Committee. But it is all the same field—the World. The Executive Secretary, moreover, was to sail on Saturday for a ten-week visit to all our Centers in Europe. London, Berlin (and the German Yearly Meeting), Moscow, Warsaw, Vienna, Geneva, London Yearly Meeting, Paris—so runs his general itinerary which will, of course, include much travel beyond the central places named.

A Minute to Friends abroad was directed to be given to Clarence E. Pickett, and similar Minutes to O. Edward and Anne Janney, soon to sail for England, and to Edward C. M. Richards and wife, who are to be traveling in Europe this summer.

A Minute was also approved in recognition of the long services of Henry W. Comfort, who has been a most faithful attender of our meetings and one of our most interested members. His death is deeply regretted.

FOREIGN SERVICE

William Eves reported for the Foreign Service Section. Daniel Oliver had attended their recent meeting and had told of the desire of the Syria and Palestine Yearly Meeting for a Quaker Student Hostel at Beirut. A subcommittee is working on this matter, but is not yet ready to report.

Richard L. Cary will leave for Berlin about the middle of June. Mary Cary and the children will follow a few weeks later. Gilbert MacMaster will remain there until the transfer work is fully adjusted.

The English and American Deputation to China has visited several Centers in China and West China, and is now on its way to the United States. They have made important contacts with leading people and have gotten the Chinese point

of view. Carolena Wood and Harry Silcock are to be in Philadelphia on April 10th, and we hope to have a meeting with them.

Alfred Lowry thanked the Service Committee for the opportunities of his six years' service abroad, but added that he thought in general a term of four or five years of such work long enough. "We do not want to build up 'professional Quakers.'" He urged that an American worker be sent as quickly as possible to the Paris Center, where Henry van Etten and Ella Barlow, the two chiefly responsible persons, are greatly overworked. "And would it not be worth while for our Quaker business men to help young people into positions abroad, where they could live in touch with these new little Meetings? It would help the Meetings, the young people and the business men."

THE PEACE SECTION

The Peace Section had a long and important report. Alice Dunbar-Nelson is just back from a trip of ten weeks' duration on behalf of peace in general and the American Interracial Peace Committee in particular. She traveled about 10,000 miles, and visited thirteen States—every southern State except Texas and Oklahoma, and California, Nebraska and Iowa into the bargain. She spoke in thirty-eight schools and colleges (in several more than once) and twenty-seven student discussion groups, in twelve Christian Associations, six women's clubs, two mixed clubs, two teachers' organizations and seven churches—having a total audience of about 23,000. And these statistics make no account of the personal talks and discussions which are so important a part of such a tour.

The circulation of Lucy Thruston's International News Notes is steadily increasing. Two hundred and fifty papers, read by two and one-half million people, are now using them regularly. One reason why they take these Notes is that they think the Society of Friends has no ulterior motive.

There have been about seven hundred Youth Peace Contests in the last eighteen months. But the Peace Section feels that the time and energy required had better be devoted by it to something else, and is trying to have some other organization take over the scheme.

Releases concerning the Peace Conference have been sent about every two weeks to Yearly Meeting and Monthly Meeting Peace Committees, summarizing

the news and suggesting appropriate action. Also on the 26th of March night-letters were sent to fifteen people all over the country urging that they induce prominent people to write the President in the present crisis of the Conference.

The number of Peace Caravans this summer will depend entirely upon how much money we have for them. The teams from Penn College, Nebraska Central and Guilford are already chosen. Race Street Yearly Meeting will finance a Swarthmore team, and Mount Holyoke will find the funds for its own.

The Peace Institute next spring to train these young people and others who desire will have regular classes. Hornell Hart, Henry Cadbury, Edward Evans, Henry Hodgkin, Herbert Fraser, will be among the leaders.

HOME SERVICE

Elizabeth Marsh reported that one hundred and twenty-five young people, from fifteen different States, have now applied for Home Service positions for the summer. Many of these will be placed in social service, community work, Negro institutions, orphanages, institutions for problem boys and girls, summer camps, etc. Some will work with trained social workers.

MARION REPORT

Clarence Pickett, for the office, and Hugh Moore and Winifred Wildman from the field, reported on the relief work at Marion and its gradual closing down. About \$2,500 remains in hand from contributions to this work, and it is suggested that we use this sum to establish a handicraft industry for the sixty or so families whose problem of a livelihood yet remains unsolved. A similar handicraft group is operating successfully about twenty-five miles away. The \$2,500 would start the work and later come back to us.

"The work in Marion was three-cornered," said Hugh Moore. "We had to consider the mill owners, the strikers, and the people of Marion in general. I think that in a small way we proved that we were really there in the interests of humanity. Practically all the strikers had lost faith in the church. Some had even been excluded for joining the Union. But one of them tells me now that he thinks 90 per cent of them have regained faith in the church as a whole, and some have begun to attend church once more. The Methodist minister there says some of the ministers feel that they were not really playing the game fairly, and many business men in Marion are also better disposed."

AN OPPORTUNITY FOR FRIENDS

An Austrian writer, Alice Schalek, has just come to the United States to speak

under the auspices of the International Federation of Business and Professional Women's Clubs, 1819 Broadway, New York City. She has three subjects:

"The Emancipation of Women in Asia, Especially in India and Japan."

"A Guest of the Maharajas."

"Sumatra, the Most Beautiful Island in the World."

One hundred and twenty beautiful colored pictures taken by Miss Schalek herself illustrate each lecture. Miss Schalek's English is perfect, and she wishes to give other lectures here. Emma Cadbury, of our Vienna Center, warmly recommends her as a fresh and interesting speaker, and also begs that Friends may open their homes to her. Can not some Meetings arrange benefit lectures for the Service Committee? Her charge is \$35.00 and expenses. The lantern, of course, must be provided.

She is to be in Boston April 4th-8th; New York, the 9th-20th; Meadville, Pa., the 21st; Philadelphia, the 24th; Chicago, May 5th; Toledo, the 6th; Cincinnati, the 7th; Indianapolis, the 8th. The program leaves gaps for the sake of other engagements. These should be made through Miss West, Room 912 at the New York address above, or Miss Blanche E. Messer, 2052 Locust Street Philadelphia.

INDIANAPOLIS ITEMS

An ever increasing interest is manifest in First Friends in their plan of Personal Evangelism. About three hundred names of Friends and others who are interested and residing within the limits of the meeting are on the list for visitation, several of whom have already transferred their membership.

The attendance at all services including the Bible school shows a marked increase. The pastor, Ira C. Dawes, is not only filling his place in the regular appointments of the meeting along with the pastoral work, but is receiving many calls for outside service. He has spoken at Butler University, Indiana Central College, the State Y. M. C. A. and Conferences for Young People.

Under the direction of David W. Day, Assistant Pastor and Educational Director, the meeting is sponsoring a Community Night program, at which time the boys and girls of the community are invited in for supervised play. Sometimes the number is as high as fifty. Several from this group have joined the Scout organization, which is also under the direction of David Day.

The Church Night program on Friday of each week, consisting of supper at 6:15 followed by different speakers, has had a record attendance this winter. Some of the speakers were: William Remy, former Prosecuting Attorney of Marion County; Harry E. Barnard of the Child's

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

HOW WE MAY KEEP OUR FIRST LOVE

To one who has been reading along casually in the opening chapters of the Revelation, the concise but cutting criticism of the Ephesian church comes with a distinct shock: "I have this against thee, that thou hast lost thy first love." (2:4) These words have always been interpreted as meaning: "You have lost your first enthusiasm, your original glow; you have lost the freshness of your experience."

What a charge to bring against the church at Ephesus! The most able leadership of the early church had labored there. Paul had probably spent a total of three years in Ephesus including a number of visits, and he later took special interest in providing capable leaders for that community. It is also quite certain that the Apostle John spent his later years in this city. But here toward the close of the first century it is recorded that they had lost their original, enthusiastic interest!

This is a charge that would seem to apply to most institutions and movements. At a recent meeting of a local agricultural organization one of the principal members who had long been in the organization made the statement that there was not the support being given it that there had been during the early years of its existence. The membership had lost its "first love." In a similar way, many young people's conferences are being forced to devise new names or to reorganize to gain freshness of appeal. The history of various movements shows that while they started with great zest, it was in many cases soon lost.

This tendency probably finds its great-

Health Bureau, Washington, D. C.; Dr. Frederick Kershner of Butler University; Nellie C. Young of the Indiana Council of Religious Education; O. W. Fifer of the M. E. District, and Murray S. Kenworthy.

Much interest is being shown in filling fifteen Friendship Chests for the children of the Philippine Islands. The fact that a Filipino, who is a student at Butler University, has spoken before several of the groups in a very acceptable manner, has added much to this interest.

First Friends feel very fortunate in having secured Ira C. Dawes as pastor. His association and ministry are very gratifying.

est illustration in our individual religious life. Religion is too often an emotion that motivates a life for a short time and then the enthusiasm is lost and "the last state of that man is worse than the first." This is supported by statistics which show that eighty-five percent of converts are lost to the church within five years. If each of us would be perfectly frank we would doubtless have to admit that our religious enthusiasm is of a vacillating character, and that it is quite often on the ebb. How penetrating, then, is this charge of our Lord: "I have this against thee that thou hast lost thy first love."

What is the cause of this loss of enthusiasm? Can it be attributed to the caprice of the human emotions? Is it because there is no permanent element in religious experience? What is the reason for this apparent universal tendency to lose the glow of religious feeling?

Let us take some concrete cases, first one from Biblical material. The recipient of the Epistle to the Hebrews doubtless belonged to this class of passionless people, who had once known an ardent beginning; this thought would seem to be substantiated by several remarks in the early chapters. Note these words in 5:12: "For when by reason of time ye ought to be teachers, ye have need that someone teach you. . . ." Now observe the author's remedy for such a situation: "Wherefore, leaving the first principles of Christ, let us press on to full-growth, not laying again a foundation of repentance from dead works and of faith toward God." (6:1) I leave it to your judgment as to whether in this case, loss of enthusiasm was not due to staying too long in elementary experiences; to falsely thinking that in complying with the first principles they had fully met the demands of Christ in their lives; to feeling that they had salvation instead of having, as Paul wrote, to "work out your own salvation," referring to concrete practical problems which confronted the Philippians. It reminds one of the little boy who was asked why he fell out of bed and who, it is reported, replied that he guessed it was because he stayed too near the place where he got in. People lose their ardor for any given project when they have seen all there is to see and when they think that nothing remains to be achieved.

Notice how this works in other fields. For instance, observe a child with a toy. After he has explored it and discovered all its mystery it loses its attractiveness unless it is of such a nature that he can progressively associate it with new and untried experiences. In case he cannot utilize this toy in previously unknown ways it becomes a cast-away.

This principle might be illustrated again in the case of school work. A child

is all excited about going to school at first; its a new experience. But it does not take long in some cases for it to lose its appeal. In other instances an individual finishes the grades, goes through High School, completes his college course and then feels the pull of graduate study. While there are other elements that enter in here, the attractiveness of the school room depends in large measure upon discovering an ever-widening horizon and ever-enlarging fields in which to find application for the knowledge which comes to him day after day.

Now I feel sure that this same psychological tendency is to be found in the individual religious life. The one who stays in elementary experiences and sees nothing beyond them is almost certain to lose a wholesome enthusiasm for the Christian life. If the life in Christ is something that has already been attained, if one has gone through all that is required to become a full-fledged Christian, if religion is a closed matter except to go through certain formulas again, then the tendency in a normal life will be to lose interest in it.

On the other hand, if Christ is a contemporary personality, if following him requires a constant adjustment to new situations, if his life in us demands new and varied applications continually, then the Christian life becomes an adventure which never loses its freshness, and an individual will find an ever-increasing enthusiasm. Our attitude should be that of the missionary who was asked if he were satisfied with his religious experience and replied, "To be wholly contented would mean spiritual stagnation."

If we are aware of a tendency toward losing a wholesome enthusiasm for the Christian life, it might be helpful to ask ourselves if we are finding progressive application for the spirit and teachings of Christ. This may be found to be one approach to a healthy, enthusiastic devotion to the Master.

CECIL E. HAWORTH.

Central City, Nebraska.

LITERARY DIGEST POLL

With returns from forty States the latest published report is: for enforcement, 553,337; for modification, 598,252; for repeal, 848,751.

Guidance is for things in motion.—
JOHN R. CARY.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

Studies in Personal Evangelism

By Ralph D. Perry

THE SOUL WINNER'S QUALIFICATIONS

(Continued)

We have mentioned three things a soul winner must know in order to be successful: (1) He must know that his own sins are forgiven. (2) He must know that the grace of God is working daily in his own life. (3) He must know that Jesus is Master and Lord. We are now ready for the fourth.

In order to be a successful soul winner one must know that his life is above reproach. "If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work." (2 Tim. 2:21.) From this text we can plainly see that there is a purging and cleansing, a sanctifying experience before anyone is ready to be a soul winner. There is a reason for this. We often hear the expression "What you do speaks so loudly I cannot hear what you say." How can we go out and invite sinners to come to God when we ourselves have not been thoroughly cleansed by the sanctifying power of the Holy Spirit? How can we tell those about us of the deliverance from the world and the things of the world when we ourselves have not been delivered? Let us then come under the searchlight of the Holy Spirit that he may reveal those things in our lives that would be a hindrance in our work as personal evangelists.

Our lives are the Bibles the world is reading. What kind of a Gospel are we preaching by them? A Christian walk is a daily walk with God. This means that we will go to no place where we cannot take Christ with us. It means that we will do nothing that we cannot ask God's blessing upon. If we are to be successful soul winners this is the way we must walk.

I read the story some time ago of a young Japanese who came to this country. He attended Sunday School and church but it seemed that these had no influence over him. He went to live with some good Christian people. There he saw the Bible read around the family altar. There he heard them talk with God. He saw their lives, and what the church services could not do, living with this family and observing their lives did do, for he saw that there was something in Christianity and he accepted Christ.

We heard of a Chinese who was return-

ing to his country. A business man became acquainted with him, and asked him about religion. He said that a missionary returning on the ship to her field of labor had given him a New Testament and that he had read it through. He had come to the conclusion from reading the Word that Christianity was better than Confucianism. When asked if he were going back home a Christian he said no, for no one could live according to that Book. The last day on the boat these two met again and the business man said to him, "So you are going back a Confucianist?" He replied, "No, I am going back a Christian." When asked what had changed his mind he replied, "I have seen it lived. I have watched the missionary and she lives as the Book teaches.

It is said that Stanley entered Africa an atheist but after he had been with Livingstone and saw his life he came out a Christian. Is this not enough to show us the need of living above reproach? I am convinced that what we need today is not more preaching but more men and women who will walk with God, and live above the world that we may be "Living epistles learned and read of all men."

The first essential qualifications of a soul winner, then, is that he be converted. The second qualification is that he must be Spirit filled. Jesus, after giving his disciples the great commission, said to them, "Tarry ye at Jerusalem until ye be endued with power from on high." It was this power that caused the disciples to go forth preaching the gospel in the face of persecution. This same power caused George Fox to go into the "Steeple Houses" and there denounce false teachers and preach the gospel. We are not obeying the commands of Jesus until we tarry and let God pour out his Spirit into our hearts until we are "filled with the Spirit." When this takes place we become channels through which the Holy Spirit can and will work. Then it is that the power of Heaven will be turned loose in our midst. O, that we had more men and women in the church today like the little girl who prayed, "Fill me to overflowing. I can't hold much, but I can overflow a great deal."

Another essential qualification of the soul winner is that he must know how to pray. There is a difference between saying words and real praying. "The prayer of a righteous man availeth much." "Prayer changes things." This is that type of praying where the soul gets alone with God and there prevails with him. Satan trembles when saints pray in this manner. The three Hebrew children prayed and the fire lost its power. Daniel prayed and the lions' mouths were stopped. If prayer releases such power, we ought to get alone with Christ and say, "Lord, teach us to pray."

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

PHILOSOPHY OF THE STRAW VOTE

EDITOR THE AMERICAN FRIEND:

As a small boy I remember my first straw vote. It took place in an early wet or dry election, and "showed that" there was an even chance of making Richmond dry. However, in the election that followed the Richmond voters were about seventy-two per cent wet. My faith in straw votes was broken. For years whenever I read, "Now this straw vote shows," I always made a broad mental reservation. I had been deceived once.

My simple disbelief has been modified somewhat: that is why I am writing. It was modified by some recent straw votes which seem to offer some data for judging straw votes somewhat more intelligently than mere belief or disbelief. The line of judgment is this: a straw vote always gives the advantage to the attacking party or to the more enthusiastic group.

The presidential straw votes of the *Literary Digest* in 1924 and 1928 were remarkably accurate with regard to the two leading candidates. Between Coolidge and Davis there was little to choose with respect to lack of enthusiasm, and between Hoover and Smith enthusiasm was equally rampant. In 1924, however, the straw vote gave a percentage of votes to LaFollette all out of proportion to his vote in the real election. The reason is obvious. He inspired a crusading ardor which inspired almost every supporter to send in his straw ballot.

Another factor is the ease of voting. If it is easy to vote, the party standing pat is better represented. An illustration of this is a straw vote on prohibition at Harvard some years ago. The faculty vote was a slight majority in favor, while the student vote was heavily against prohibition. I do not believe that one was much drier than the other. The difference was this: the faculty and assistants were each given a postcard and all we had to do was to note our opinion and drop it in the box. Most of us did this because it was easy. On the other hand, the students had to go to the ballot box and make out a ballot. Had I been forced to do that I, and most of the other dries, would not have taken the trouble.

Now what about this *Literary Digest* poll? I should say that it will be fairly accurate if we make the following estimate: To the *Digest* returns add to the dry column about two-thirds of the number of ballots which did not return and add about one-sixth each to the modi-

fication and wet figures. The wets will object: they will say that this shows beyond doubt that the dries are in a majority. True, but every other indication shows the same. If Al Smith made prohibition his issue and then failed to carry a state which cannot be attributed to him on other grounds, what ground is there for thinking that the heavy dry majority in Congress is not representative?

JOSIAH COX RUSSELL.

Las Vegas, New Mexico.

TEMPERANCE WORK IN ENGLAND

EDITOR THE AMERICAN FRIEND:

I have just read the letter of J. W. Harvey Theobald in THE AMERICAN FRIEND of March 13th and hasten to express my gratitude to him for correcting what, in the light of the information he gives, seems to be an extravagant statement. It simply reveals the fact that insufficient inquiry had been made before my statement was written.

In fairness to myself, however, I wish to say that I had talked with various persons who seemed to be well informed and who gave a rather pessimistic outlook as to activities against the liquor business. This, coupled with the fact that I have not, in all the public meetings I have attended in the seven months residence in London, which public meetings have included almost every variety conceivable, heard one utterance against liquor (except the address of Dr. Dan Poling referred to in my statement) but on the other hand have frequently heard England's system praised, such praise always being met by vigorous applause from an audience, and coupled with the additional fact that I have not known of a public meeting being held in the interests of temperance, although I have watched diligently for an announcement of such, doubtless has given me an inaccurate impression of the real condition concerning work in favor of temperance and prohibition.

Having come up through the long years of indispensable education, agitation and "solicitation" which resulted in the adoption of prohibition in nearly all the states of the American Union, and finally in the adoption of the 18th amendment and the passing of the necessary laws for its enforcement, I rather naturally felt that the apparent dearth of protest and of education and agitation was real, and having convinced myself by actual inspection of the situation with reference to the baleful results that are

constantly coming from the liquor business, as it is now being conducted in England, I felt justified in writing as I did. I am happy to stand corrected and certainly feel glad that such efforts as those described by J. W. Harvey Theobald are being put forth in the interests of ridding England of what seems to me to be a monstrous evil. Such organizations as are described will doubtless gain in proficiency, courage and daring as time goes on and contribute largely to this great end.

DAVID M. EDWARDS.

2 Bedford Place,
London, W. C. 1.

FLASH LIGHT AND STEADY LIGHT CHRISTIANS

EDITOR THE AMERICAN FRIEND:

I am highly pleased to note Moses Votaw's coordination of the views expressed by myself on the subject of the new birth, and in this conviction I am more impressed than ever that it is only one who had an outstanding, definite experience along any line, secular or religious, that is qualified to speak intelligently or write thereon. In this statement it is not my intention to cast any shadow of reflection on that apparently much larger class in the church to whom God has not given any outstanding experience.

This class seems to be better qualified to lead and guide us all over and through the common everyday trials and perplexities of the Christian life. Thus it would seem that God specially deals with individuals according to their individualities, and in this connection I would designate the two classes; first, as steady, bright light Christians, who seem to have sufficient spiritual ability to go unflinchingly through the dark, fiery trials of the Christian life undiscouraged and unwavering. And the other I would term, flash light Christians.

While I consider it a grand privilege to be in this latter class and occasionally get a much brighter, supernatural experience in this world and a clearer view into the world to come, it is equally humilitating because we must shamefacedly acknowledge that it is this class that is most apt to bring disrepute upon the Christian church. But David and Peter and many other Bible characters were of this type. As sinful as these two were, nevertheless God built his church on one and said the other was a man after his own heart. But this class has been highly misjudged by the other class who say because they are highly excitable that it is only that they have reached the highest point of hilarity of the natural, man nature, but I know this is not true. Paul's vision proves the supernaturalness of it.

Now I do not agree with Moses Votaw that one gets the second experience of baptism of the Holy Spirit at the time

of conversion. This always has been and is yet an after-work, whether literal or spiritual. I greatly regret that this feature of teaching has been largely dropped out of the Friends church. Inasmuch as we specialize in the spiritual baptism, not to teach it as a second work gives ground to others to say Friends don't believe in baptism. I received my spiritual baptism three years after conversion.

To be created a new creature in Christ Jesus does not necessarily mean that it has been empowered to keep going without refilling, no more than an automobile just from the factory will keep going without refilling. But unlike an automobile, after once being refilled to capacity, a steady, special power has been established to keep it filled.

E. F. WORRALL.

Excelsior, Minnesota.

A NOTE OF APPRECIATION

EDITOR THE AMERICAN FRIEND:

We wish to express our appreciation of the prayers and sympathy of our friends in the passing of our dear father, Thos. H. Baker. We have been and are comforted, knowing that the will of God has been done. All our loved ones are in His hands and we know they will be taken care of in His way. We each express our thought in a short poem that was sent to us:

"E'en for the dead, I will not bind my soul to grief:

Death cannot long divide,

For is it not as though the rose

That climbs my garden wall

Had bloomed upon the other side?

Death will hide

But not divide

Thou art but on Christ's other side,

Thou art with Christ, and He with me,

In Him united still are we."

RUTH AND EVERETT KELLUM.

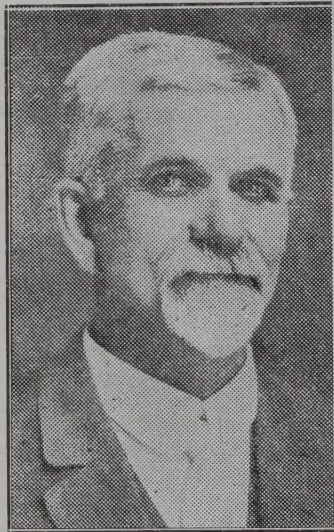
Kisumu, East Africa.

WILLIAM JASPER HADLEY

He was an exceptionally good man, who filled well many places of responsibility, is the splendid tribute paid to W. Jasper Hadley who died at his home in Iowa Falls, Iowa, March 20, 1930. Funeral services were held the following Monday at the Friends Church, where he came as pastor in 1915, serving for several years until he retired on account of advancing age, President H. L. McCracken of Penn College and Charles O. Whitely of Marshalltown giving special messages. The latter, who had succeeded the deceased as General Superintendent of Iowa Yearly Meeting, said that in twelve years of work in the same territory, he found everywhere the highest appreciation for Jasper Hadley's noble Christian character, his rare judgment, his unflinching love and kindness to all, and the lasting influence of his good work. Alfred T. Ware

gave a brief testimony of appreciation, as a son-in-law, to his consistent character, the outstanding characteristic of his life in all its relations being patience, a reserve of courage and strength, which made him a friend, and counsellor of many.

The son of Thomas T. and Lucinda Jones Hadley, he was born near Danville, Indiana, July 30, 1848, where he grew to manhood on the old home farm. He was educated in the local schools and at Earlham College, and in 1870 was married to Mary Carpenter of Westfield, Indiana,



WILLIAM JASPER HADLEY

who survives him. Their one daughter became the wife of Alfred T. Ware, and she died at Portland, Maine, in 1926.

In the spring of 1870, he and his wife came to Iowa, locating on a farm in Dallas County, where they lived for nine years. He went to the Indian Territory, now Oklahoma, and for several years was superintendent of Indian schools conducted by the government in charge of Friends. Returning to Dallas County, he served as deputy in the office of county treasurer for some time and was elected county superintendent of schools, performing the duties of this office with exceptional ability for over six years. He resigned to engage in pastoral work, first at Stuart and then at West Branch, Iowa. In 1900 he was appointed General Superintendent of Iowa Yearly Meeting and thus for nearly twelve years served the church with remarkable fidelity and efficiency. At the close of this service he became pastor of First Friends at Des Moines and, two years later, went as pastor to the meetings at Worcester and West Falmouth, Mass., where he served for several years.

At the funeral service, George C. Pyle gave a brief sketch of the life and work of his long-time friend, and in closing he said: After an intimate acquaintance

with Jasper Hadley for 45 years, as I stood with others and witnessed the passing of his spirit from its earthly tabernacle, immediately there came to mind these texts of Scripture: "Know ye not that there is a prince and a great man fallen this day in Israel?" "Mark the perfect man and behold the upright, for the end of that man is peace." "Let me die the death of the righteous and let my last end be like his." Of him it might truly have been said in all his life work, "I am among you as one that serveth."

Friend, through the long, long, years, aye more than friend, brother beloved, we will not say that thou art dead. Thou hast but passed into life's larger room, into a higher service for thy Lord and King where "thou shalt flourish in immortal youth," yet thou art with us and the far-reaching influence of thy life here lived, will still remain to bless.

MILTON KENWORTHY

The family record of the beginning of a beautiful life which closed very suddenly at his home in Wichita, Kansas, March 13, 1930, after his day's work at the college was finished, reads: Milton Kenworthy, son of Jesse and Mary Kenworthy, was born ninth month, twenty-seventh, 1875. His mother died at the time of his birth and his father also, when he was twelve years old. Quiet and unassuming, he lived his noble life for the good of man and the glory of God.

He attended school at Earlham, Iowa, was graduated from Ackworth Academy in 1894, taught school two years in Colorado, and was graduated from Penn College in 1900. He was recorded a minister of the gospel by Oskaloosa Monthly Meeting the same year and in October was married to Neita R. Butler. They went to Jamaica and spent two years on the mission field, starting the Boys' School there. Because of his failing health, they returned and he spent a number of years as principal of Friends Academies at Haviland and Fowler in Western Kansas, acting also as pastor at Fowler. Coming to Wichita, he taught for a time in the public schools, but feeling the need of open air work he followed civil engineering in and about Wichita and was associated for a time with the Campbell Baking Company in Kansas City.

Returning to Wichita in 1925, he became Registrar and Professor of Mathematics in Friends University, which position he filled very acceptably until his death. He was popular with the student body, never being too busy or too weary to give counsel when desired. University Friends feel keenly the loss of this noble man, so self-sacrificing, kind and helpful.

He is survived by his wife, Neita Kenworthy; a daughter, Alice Madge Woodland, Garnett, Kansas; a brother, Allen of Earlham, Iowa; and a sister, Lydia Griffin of San Diego, California.

QUAKERDOM • AT • LARGE

William C. James, an active member of the Vine and Walnut Streets Friends meeting, Berkeley, California, has been appointed a member of the Berkeley City Council. William C. James was formerly a West Chester, Pennsylvania, Friend.

* * * *

Their itinerary including both Dublin and London Yearly Meetings, O. Edward and Anne W. Janney of Baltimore, Md., are planning to spend several months in Ireland and England. They expected to sail on the Minnekada, April 5, and will return about the middle of August.

* * * *

Josiah C. Russell, Professor of History in New Mexico Normal University at Las Vegas, has been honored with an appointment from the Guggenheim Educational Foundation for the year 1930-31 for study abroad. He is planning to spend nine months in England beginning next September.

* * * *

Thomas A. Jenkins, a member of the Modern Language Department of Chicago University, was a welcome caller at the editorial offices one day last week. Accompanied by his wife, he was driving to their summer home at Kittery Point, southwestern Maine, where they will spend the spring quarter of the academic year.

* * * *

Those who read the verses in this issue written by Rebecca Hadley Thomas of Whittier, California, will be interested to know that on March 18th she passed her ninetieth milestone. In sending greetings to the "patient and jolly editor" she speaks of her great enjoyment of THE AMERICAN FRIEND and says she has read the Friends' paper (under different names) from childhood.

* * * *

Edwin and Mary Morrison and daughter, Elizabeth, of East Lansing, Michigan, spent part of their spring vacation with Richmond relatives and friends. Since resigning from the faculty of Earlham College, eleven years ago, Professor Morrison has been on the staff of the Physics Department of Michigan Agricultural College, in which work Elizabeth works as his assistant.

* * * *

Francis Davies, pastor of the Friends Church at Gate, Oklahoma, was denied citizenship on March 11 at Wichita, Kansas, in the United States District Court, Judge Pollack ruling against him on the basis of his conscientious objection to war. E. Lester Foulke, a member of the University Friends Church of Wichita, represented Francis Davies as attorney.

We shall perhaps have further information regarding the details of the case.

* * * *

Mrs. George Cadbury, recently elected President of the Women's Council in Great Britain, while presiding at a public meeting arranged by the Council, said that she had enjoyed the unique position of being the first and only woman President of the National Free Church Council and now was the first Ex-President of that Council to be elected as President of the Women's Council which was this year celebrating its twenty-first birthday.

* * * *

The messenger chosen by Mahatma Gandhi to bear his ultimatum to the Viceroy of India was Reginald Reynolds, a young English Friend of Purley Meeting who went to India about six months ago to study the Indo-British situation at first hand, and work in any way possible for a better understanding between the two countries. For some time he lived at the Ashram at Sabarmati, accompanied the Mahatma to the All-India National Congress at Lahore at Christmas time, and since then has been traveling a good deal to explore the situation further for himself.

* * * *

His many friends will learn with satisfaction that Ross A. Hadley, formerly General Secretary of the American Friends Board of Missions, has been appointed Secretary of the Old Kent Corporation, affiliated with the Old Kent Bank of Grand Rapids, Michigan, the largest banking institution in its section of Michigan. Since leaving Richmond in 1921, Ross Hadley had been associated with the Harris Trust and Savings Bank and for nearly seven years had represented that institution in Grand Rapids.

* * * *

The reception held the evening of March 25 at Whittier College for the American Indian Women's History and Art Club by the Whittier Cosmopolitan Club surpassed all expectations in brilliancy and quality of talent. Refreshments were served from tables decorated with flags of all nations and each person serving was in costume from the nation represented, which included China, Japan, Philippine Islands, Hawaii, England, Holland and Denmark. The spacious reception room in Platner Hall was also decorated in large flags from many lands, with Indian blankets and works of art.

* * * *

Louis T. Jones, Professor at Whittier College, Whittier, California, with his daughter, Ruth Esther, left on March 30 for a seven hundred mile trip to the In-

dian Government School at Zuni, New Mexico. They will present a "Friendship Book" compiled by Whittier children in exchange for a similar book prepared by the Zuni children. This adventure in friendship is a unique piece of project work in interracial relations and has been developing for several weeks under direction of Professor Jones. The age limits for this mutual exchange of handwork was set at ten and fifteen years. He will take more clothing for the Indians and some sea shells, of which they are very fond.

* * * *

This year, the three hundredth anniversary of the founding of Boston, a great deal has been written about the religious dissensions and intolerance of those times which resulted in the driving out of non-conforming believers and the founding of new sects. In her recent biography of Anne Hutchinson, "An American Jezebel" (Brentano's), Helen Augur tells how the exiled woman broke away from the Boston Church completely, welcomed newcomers of all creeds in the little colony of Aquidneck, and authorized full religious tolerance—a proceeding almost unique in history up to that time. "Six years before the Society of Friends was dreamed of, Anne Hutchinson followed the Quaker way of life. She had told all the Bay of immediate revelations and the witness of the Spirit while George Fox, founder of the Friends, was still a child, and while he was trudging through England looking for a true ministry, she abandoned ministry and dropped outward forms of religion. . . . Now and then, not at any set time, she gathered her family and a few friends about her. They all sat quietly, waiting for inner promptings, and anyone moved to do so spoke. She had prepared the way, and her disciples became the first Friends in America."

* * * *

Olive R. Haviland, wife of Walter W. Haviland, Principal of Friends Select School, has accepted the editorial responsibilities for *The Friend* (Philadelphia), as announced by J. Henry Bartlett in an article entitled "A New Editor" in the issue for March 27. Since Davis H. Forsythe, on account of illness, retired from the editorship the position has not been regularly filled. Richard R. Wood and Margaret W. Rhoads, secretaries respectively of the Peace Committee and the Mission Board have generously used their free time to assist and have rendered valuable service. The new editor, in dealing with the problems of Quakerism, has the advantages of a

convinced Friend, having joined the Society in Maine while still in her youth, and as years have progressed and her membership has been transferred to Philadelphia Yearly Meeting, she has had unusual advantages of broadening contacts. For some years after graduation at Colby University she was a very able teacher of English at Friends' Select School, and her special gift in that field was in revealing literary values in a way that made them life resources in her students. In recent years she has been superintendent under the Educational Committee of the Yearly Meetings Schools.

NEWS OF OUR MEETINGS

The Weekly Discussion Group at Twentieth Street Meeting, New York, has been conducted with spirit and interest, Benjamin H. Doane giving several interesting papers on Hebrew life as seen in the book of Genesis. The Indian evening of Philip and Susie Frazier at Fifteenth Street on March 7, was well attended and much enjoyed. Elden H. Mills was present on March 9 and gave an acceptable message on "Silence." After the Business Meeting on March 12, John Henry Fox, Director of the Brooklyn Museum, told of his work for appreciation of beauty through art. He made mention of the many members of the Society of Friends who have been artists—from Benjamin West to Percy Bigland. Joseph Southall called attention to the quiet charm of the old-fashioned meeting room, and made Friends realize afresh, in illustrations from Scandinavian life, the power of art appreciation in creating orderly and harmonious environment. A number of our Friends had the pleasure of attending the dinner given for Henry Hodgkin at the Town Hall Club on March 17 and also of hearing Alexander Purdy speak on "Primitive Religion: Why We Need It Today" at the Schomerhorn Meeting on Sunday evening, March 16.

* * * *

Goshen Quarterly Meeting, in Ohio Yearly Meeting, will be held at Central Mission Church, Van Wert, Ohio, instead of at North Lewisburg as in the Yearly Meeting Minutes, beginning with meeting on Ministry and Oversight, the afternoon of April 18, followed by evangelistic meetings for three succeeding evenings. The devotional service on Saturday morning will be followed by luncheon with business session in the afternoon.

* * * *

At Friends Center, Boston, Mass., talks in the Adult Class during March were given on Peter Waldo and the Waldensians by Dr. Gertrude Richards of the Italian Department in Harvard University; on Luther by Dr. Edna Moffett, head of the History Department of Wellesley College; on Calvin by Seal

TWO NEW BOOKS

For Religious Education Workers

SEEKING THE BEAUTIFUL IN GOD'S WORLD.....\$2.00
By Amy Clowes and Blanche Carrier.
A new and carefully planned course for the Third Grade of the Church and Week-Day School. All who have used the previous books for the higher grades will find this new one just as helpful and practical.

THE LITTLE BOY OF NAZARETH.....\$2.50
By Edna Madison Bonser.
A series of vivid stories which cover with charm and clarity the boyhood of Jesus to the age of twelve. Teachers will find this of great help in making Jesus real to the children. A number of questions, hints, and projects in connection with each story make the book of special value.

FRIENDS BOOK AND SUPPLY HOUSE
101 South 8th Street Richmond, Indiana

Thompson; and on John Robinson and the Pilgrim Fathers by Gertrude F. Smith. During April they are studying George Fox, Thomas Ellwood and William Penn. At the Quaker Round Table, Montclair E. Hoffman, headmaster of Friends Happy Grove School in Jamaica, spoke of his work there and on the condition of the Negro today. Jennie Callister will give an illustrated talk on Friends Work among the Indians, April 13, and Elsie P. Ingraham will tell about her recent trip among the Indians in New Mexico. The lecture and Indian Song Recital by Francis Philip and Susie Meek Frazier, in charge of the Missionary Society, proved a great success, both financially and as a real pleasure to all able to hear them. Tea was served on March 12, when Agnes W. Gretsche, as hostess, invited all to meet Eva Pratt Owen, Co-Principal of Friends Oak Grove School at Vassalboro, Maine, and many enjoyed her description of the school, the new dormitory and the spirit they try to encourage among the girls.

* * * *

Leanah Hobson and her husband, Orlando Hobson, because of a break in his health, will not visit meetings in Indiana during the summer as planned, and will remain at Whittier, California. Her health is good, since recovering from an operation for goiter, a year ago, but he is not well enough to make the trip.

PERRY CITY ACTIVITIES

The Young Women's Missionary Society at Perry City, N. Y., has not been meeting through the winter, but a series of missionary luncheons has been

planned. On March 26, five young women were to meet as a committee to make plans for these meetings. It happened that three of them lived on a dirt road that for more than two weeks had been impassable for autos. They had no other way to get to the committee meeting but to walk. Among them was a two-year-old child that could not be left at home. So these married girls walked through the mud—all of them more than a mile and one of them more than two miles—and among them carried the child the entire distance! And where were they going? To a movie? Oh, no, just a missionary committee meeting at the home of the pastor. It is needless to say the committee meeting was inspiring and decisive. The name, "Margaret Fell Group," was adopted.

A Young People's Luncheon was held at the parsonage on March 22 which was interesting and helpful.

One followed this at the church on March 30, sponsored by the Margaret Fell Group. The social hour was much enjoyed. Following this Margaret R. Parker introduced the group to two of the African homes from which students in their boarding schools come. We were given a description of the evening meal to which we would be invited. The next morning we witnessed the parting, accompanying them on the long walk to Kajosi. Then the day's schedule of work and study was made plain to us. Following this an account of some of the native marriage customs was given, and growth of the folk-lore stories. She closed by reading a most interesting story comparable to our fairy stories. A

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

brief statement of our own opportunities and plans for helping was spoken of. Silver offerings are taken at these luncheons to go through the monthly meeting to the Mission Board.

BIRTHS

WEESNER—To Professor Oliver and Pearl Weesner, Newberg, Oregon, March 18, 1930, a son, Harold Oliver.

MARRIAGES

HOYT-ELGIN—In University Friends Church, Wichita, Kansas, February 14, 1930, Blanche Elgin and Howard Hoyt. Arthur B. Chilson, minister.

DEATHS

CALDWELL—At his home near Fairmount, Indiana, March 22, 1930, John Caldwell, son of Travis and Eliza Caldwell, having just passed his 65th birthday. He always resided near his birthplace and was a member of Little Ridge Monthly Meeting manifesting much interest in all departments of the church and Bible school work, acting as chairman of the Music Committee, and was president of his Bible class. He is survived by his wife, one daughter, Alma Kimes, residing with her family in Chicago; two sons, Clyde A., professor in Earlham College; Loren, a teacher in Dekalb, Ill. Interment in Fairmount cemetery.

HULL—At Newberg, Oregon, February 4, 1930, Eva Hummer Hull, teacher of piano and violin, a loyal Friend and talented musician of Pacific College. Early in life she became a professional musician, and was for years teacher of violin and piano at Ohio Wesleyan University, Delaware, Ohio. From 1900 to 1908, she was director of music at Muskingum College, New Concord, Ohio. In 1908 she and her son, Alexander Hull, came to Newberg and took charge of the music department of Pacific College, where she taught piano and violin until within a few weeks of her death. As an artistic performer and a teacher of rare ability, she made a lasting contribution to the cultural life of the city and vicinity.

WOODARD—At his home in Knightstown, Indiana, March 9, 1930, Horace G. Woodard, son of Thomas C. and Mary Ann Woodard, aged 72 years. Born at Knightstown, a birthright Friend, he was active in the Friends Church for more than thirty-five years, serving as treasurer, elder and trustee of the Knightstown Monthly Meeting. He was interested in Bible School work, a member of the church choir, and served on various

committees of the Quarterly and Yearly Meetings for several years. He is survived by his widow, Elizabeth Newby Woodard; a daughter, Edith Woodard Bell, and a son John Earle Woodard.

FOR RENT

Completely furnished apartment. Two blocks from Teachers' College, Union Seminary and Columbia University, facing park. Reasonable rent May 15 to October 1, or part time. D. W. Michener, 501 West 122nd, New York City.

WANTED

Two or three copies of the autobiography of Allen Jay. Address J. Elwood Cox, High Point, N. C.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

Canada: Toronto, Ontario; April 23; Arthur G. Dorland, University of Western Ontario, London, Ontario.

New York: Poughkeepsie, New York; May 28; L. Hollingsworth Wood, 501 Fifth Avenue, New York City.

Nebraska: Central City, Nebraska; June 3; M. Herbert Watson, Central City, Nebraska.

Oregon: Newberg, Oregon; June 10; Edward Mott, 1169 Kirby Street, Portland, Oregon.

California: Whittier, California; June 18; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 169 Concord Street, Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from \$3,000 to \$6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 215 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Loring Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of The American Friend